

X. WASTE AND EVACUATIONS OF HUMAN AND ANIMAL BODIES

The waste and evacuations of the human and animal body are variously used. If from one's own body, they are often laid apart for curing purposes, even like one's own blood; if belonging to another person's body, they usually serve some object of magic (conjuring away of thieves, etc.). There are numerous examples in the works mentioned, pp. 2-5. Here it may be merely observed that the "Areolae" of *Johannes de Sancto Amando*, Bishop of Tournay, at the beginning of the 13th century (published by *J. L. Pagel*, Be., 1893), was in the middle ages a much esteemed compendium of the science of drugs: in the present book the different stercora are often specified.

XI. THE BLOOD SUPERSTITION AS A CAUSE OF CRIME

The blood superstition has often led to crime, in proof of which I have collected a large number of authentic documents. They are intended to show legal officials, ecclesiastics, and teachers that this superstition has not remained merely theoretical, and alien to our common life. And that it cannot be described as a peculiarity characteristic only of by-gone times, but that it is a frequent cause of crimes perpetrated for therapeutic or magical purposes.

A. Murders. *Michael Wagener*, "Beiträge zur philosophischen Anthropologie, Psychologie," etc., II. (Vienna, 1796), 268, asserts that desire for beauty has been a source of inhuman cruelty, and goes on to relate: "A story of a Hungarian lady, which is very noteworthy in this respect, can be found in some Hungarian historiographers, e.g., in Ladislaus Thurotz, Istwanfy, etc. I detail the circumstances which are relevant here, both according to the aforesaid historiographers and (mainly) according to the existing legal documents. Elizabeth (Bathori)* was

* The name, which W. omits, I have filled in from Meyer's "Konversations-Lexikon³" II., 668: "E. B. (d. 1614), wife of the Hungarian Count Nadasdy, is notorious for the unparalleled cruelty with which, after enticing young girls into her castle, she had their blood extracted from them, which presumably was used for the beautifying of her skin, and in which she bathed herself The Count Palatine Georg Thurzo surprised the Countess red-handed in 1610. The result of the examination showed that 650 girls had been the victims of this thirst for blood. A man-servant, who was an accomplice, was beheaded; two female servants were burnt alive. The Countess was condemned to life-long confinement."

excessively fond of making herself up to please her husband, and spent as much as the half of a day at her toilette. It happened, as Thurotz relates, that one day one of her chamber-maids once made some mistake in her coiffure, and received for it such a violent box on the ears, that the blood spurted on her mistress's face. When the latter washed the drops of blood off her face, the skin on the place appeared to her to be much more beautiful, whiter and more delicate. She at once came to the inhuman decision to bathe her face, nay her whole body, in human blood, so as thereby to increase her beauty and attractions. With this horrible intention, she took counsel of two old women, who accorded her their entire sympathy, and promised to assist her in the ghastly project. A certain Fitzko, a pupil of Elizabeth, was also made a member of this bloodthirsty society. This madman usually killed the unfortunate victims, and the old women collected the blood, in which that monster of a woman was wont to bathe in a trough about four o'clock in the morning. She appeared to herself always more beautiful after the bath. She therefore continued her operations even after her husband's death in 1604, in order to win new worshippers and lovers. The wretched girls who were allured into Elizabeth's house by the old women under the pretence of going into service, were taken into the cellar on various pretexts. Here they were seized and beaten until their bodies swelled. Not infrequently Elizabeth tortured them herself, and very often she changed her blood-dripping clothes and then began her cruelties anew. The swollen bodies of the poor girls were then cut open with a razor. It was not uncommon for this monster to have the girls burnt and then flayed; most of them were beaten to death. She herself beat her accomplices when they did not wish to help her in her torturings; whilst, on the

other hand, she abundantly rewarded the women who brought the girls to her and let themselves be used as tools for the execution of her cruelties. She was also given to supposed magic, and had a peculiar magic mirror in the shape of a cracknel, before which she used to pray for hours at a time. Finally her cruelty reached such a pitch that she pinched her servants and stuck pins into them, especially the girls who drove with her in her carriage. She had one of her serving-maids stripped naked and smeared with honey, in order that she might be eaten up by flies. When she became ill and could not practise her usual cruelties, she had a person come to her sick bed, and bit her like a wild cat. About 650 girls lost their lives through her in the way described, partly in Cseita (in the County of Neutrau, in Hungary), where she had a cellar specially arranged for the purpose, partly in other places; for murder and bloodshed had become a necessity to her. When so many girls from the neighbourhood, who were brought into the castle on the pretext of entering service or of receiving further education, disappeared, and the parents never received satisfactory, but generally ambiguous, answers to their enquiries, the matter became suspicious. . . . At last, by bribing the servants, it was discovered that the missing girls went hale and hearty into the cellar, and never made their appearance any more. A denunciation followed both at Court and to the then Count Palatine Thurzo. The Count had the castle of Cseita surprised, commenced the strictest investigations, and discovered the horrible murders. The monster was condemned to life long incarceration for the terrible crimes, but her accomplices were executed."*

*[A Viennese pamphlet, communicated by *Grimm*, "Armer Heinrich," 181 sq. probably refers to the same episode, although the number of girls tortured to death is given as only 29, and the

From DAUMER, "Geheimnisse," II., 266, I extract the following: "There may also be mentioned here a well-known story by E. T. A. Hoffmann (ob. 1822) which, as far as I know, is based upon a criminal case authenticated by documents. There lives in Naples an old doctor; he has, by several women, children, whom he inhumanly slaughters amid special preparations and solemnities; he cuts open their breasts, takes out their hearts, and prepares from the heart's blood precious drops that afford resistance to any disease." Hoffmann's "Nachtstücke," 1817 (Be.) "Ignaz Denner," I., 47 sq.

Nurgalei Achmetow, of the village of Stary Ssalman, Govt. Kasan, had an apoplectic stroke, and suffered in consequence from paralysis of the right arm, and constant trembling of the head. When he heard he would recover if he ate a human heart, he murdered a six year old girl with his father's help, cut her heart out of her body, and devoured it. *Löwenstimm*, 145.

Rochholz, I., 39: "The murderer Bellenot, a native of the Bernese Jura, who was executed in 1861, confessed, at his trial, he had killed the woman, who was nicknamed the *Doktorfraueli* (doctor-woman) because she used to sell medicinal herbs which she gathered herself, in order to drink her blood, and so get rid of the epilepsy to which he was said to have been subject (*Aargauer Zeitung*, 19th May, 1861)."

B. *Desecrations of graves*. "Next appeared [on 15th February, 1890, before the Court at Hagen, in Westphalia] a servant, 70 years of age, named A. S(ander), of Wengern, on the serious charge of robbery of dead bodies, and desecration of graves. The accused has already been punished with ten years' imprisonment for a similar crime in 1873; according to the new legislation the maximum punishment is two years' imprisonment. The accused confesses that on the night of 6th December last year

"beautiful and distinguished lady in Hungary" is alleged to have been "burnt alive in the public market-place" with the old woman who shared her guilt.]

he went to the cemetery of the parish of Wengern, looked at the fresh graves, and dug up with a spade lying on the spot a child's grave, from which he then raised the little coffin, took it under his arm, and wandered off to his dwelling. He then hid the coffin under the hay on the house floor, and next day, after opening the coffin with a screw-driver, cut out of the thigh of the corpse a piece of flesh, which he laid on a wound he had had many years on his body. The deed of the accused is therefore, like the former one for which he was condemned, the result of a fearful superstition. S. says he got the recipe many years ago from an old doctor as a remedy for his wound. He even imagines, at least he said so in to-day's hearing of the case, that the remedy has done good. The little coffin was accidentally noticed by the employer of the accused on the ground beneath the hay, and thus the affair came to light. . . . The accused was condemned to two years' imprisonment." (*Hagener Zeitung*, 18 Feb., 1890, No. 41).

In 1865, a peasant in the neighbourhood of Mariensee (West Prussia) injured himself whilst carrying to the cemetery the coffin of an old woman he knew. A "wise-woman" declared the man could only be saved, if he burnt a piece of the dead person's coffin and of her shift, and swallowed the ashes. His wife, together with a friend of the watchman's, were arrested, when she tried one night to extract from the grave the articles mentioned to her: *Mannhardt*, 18.

In April, 1871, the churchwarden, Peter Woroszenzow, of the village of Bobinskoje, District of Wjatka, Russia, took out of a fresh grave a little child's liver and coagulated blood, in order to cure himself with them from an illness. He drank the blood, after mixing it with wine. *Löwenstimm*, 109 sq.

In 1862 four shepherds of the borough of Janow,

Govt. Radom, opened two graves, cut portions from the corpses, boiled the portions, and sprinkled sheep with the brew. This treatment was supposed to protect the animals from infection. *Löwenstimm*, 110.

In 1890 the "magician" Wawrzek Marut was condemned to five months' close arrest by the judicial court at Rzeszow (Galicia), because he had taken two children's corpses from the Jewish cemetery at Rozwadow, in order to fumigate typhus from a peasant's hut. The accused asserted there were two kinds of typhus; one, the "Catholic," which could be banished by the Lord's Prayer, and the other the "Jewish," which could only be banished by Jews' bones. Marut had already been condemned for similar proceedings in 1881. (*Ur-Quell*, 1891, 179 sq.)—Cf. *Ur-Quell*, 1892, 126 sq., for a similar crime committed in January, 1892, at Rażniów.

"In Kjelce (Russia) two Christian peasants were recently condemned to six months' imprisonment each, who stole the bodies of two Israelites from their graves, and cut them in pieces, in order to use the latter for the 'cure of diseases'." (*Oesterreich. Wochenschrift*, 1886, 452.)

W. Mannhardt, "Preussen," 19 sq.: "The notion is widespread that if parts of a corpse are put in connection with a living person, the latter will pine away and decline in the same period and degree as the corpse putrefies. Now this may happen in two ways, either by suspending one of the limbs of the dead person in the chimney of the dwelling of the person who is to be injured, or by putting with the corpse in the coffin some article of clothing or any other property of the intended victim [Cf. sup. Ch. 8A]. 'Double does not tear,' thought the gardener's widow, Albertine Majewska . . . when she resolved in May, 1875, to revenge herself on her former lover, the father of an illegitimate child who had been buried three

months before. Soon after the gendarmes received information that the corpse of Majewska's child was damaged. By order of the Public Prosecutor the little body was dug up, and found in a mutilated condition. The sexual organs and all the fingers of the left hand had been torn off, and the stump of the hand and the face strewn with gunpowder. . . . It transpired that she [Majewska] had removed the above-mentioned parts of the body in order to hang them in the chimney of her erstwhile lover, so that his hand, with which he had perjured himself, and, at the same time, the source of his manhood might dry up and wither away; and also that the gunpowder strewn in the coffin was taken from the man's belongings to ensure that he should gradually pine away and disappear together with the powder and the corpse."

A village shepherd, Casimir K., in the Rajew district of the Government of Warsaw, in May, 1865, cut, with the help of two comrades, the liver out of a woman's corpse, in order to bury it in a spot over which the herd must pass, in the expectation that all the sheep belonging to the peasants would then rot away. He had wanted a corpse's tooth, in order to pulverise it and sprinkle it in his brother-in-law's snuff; but the person to be poisoned was a man, and in the opened coffin lay a woman. *Löwenstimm*, 111.

C. *Outrages on virgins*. The unhappily not uncommon cases of rape of innubile girls are not ordinary crimes against morality, but find their explanation in the maniacal idea that contact with a virgin (a rudimentary element in the sacrifice! v.p. 1, 28 sq., 37 sq.) is requisite for the cure of sexual disease in men. Cf. *Wuttke*, §532; *A. Vogel*, "Lehrbuch der Kinderkrankheiten," Stuttgart, 1876, 426; "A wretched superstition prevails among the populace that gonorrhœa of the male organ vanishes if the organ

is brought in contact with a hymen, and many an enticement to immorality is yielded to because of this belief." *Henoch*, "Vorlesungen über Kinderkrankheiten," Be., 1881, 548: "I can refer to a whole series of cases of children between 4 and 10 years old who fell victims to savagery, demoralisation, or a certain superstition." *Casper-Liman*, "Handbuch der gerichtlichen Medizin⁸," Be., 1889, 122 sq.: "But it is well known that among the common people, and not alone in our country, the absurd and dreadful prepossession rules that a venereal evil can be most surely and quickly cured by coitus with a pure maiden, and most certainly with a child."—Hirt relates an instance in J. L. Friedrich's "Blätter für gerichtliche Anthropologie," V. (1854), 4. The punishment of a youth, who in 1862 outraged a girl of eight in Berlin, is related by *Mannhardt*, 10.—On 27th July, 1881, a child of eleven, Christine Hämmelmann, was murdered and outraged at Rellinghausen, in the Essen district. The murderer was, unfortunately, not discovered. The state of the district, however, had made it likely that the poor child "fell a victim to this morbid, mad idea," v. *Das Tribunal, Zeitschrift für prakt. Strafrechtspflege*, I. [Hamburg, 1885], 621-3.—Persian soldiers, according to Polak, have commerce with horses for the same purpose (*Wiener Medizinische Wochenschrift*, 1861, p. 629, in *Löwenstimm*, 147).

D. *Vampires* (a widespread superstition, especially in the province of Prussia).* *Mannhardt*, 13: "Those who have fallen ill through a vampire's bite are healed by having mixed with their drink some of the blood (*i.e.*, the thickish product of decomposition so described by the populace) of its head when cut

* About the vampire, cf. especially *W. Hertz*, "Der Wehrwolf, Beitrag zur Sagengeschichte," Stuttgart, 1862, 122-8. Also *C. Gander*, *Ur-Quell* 1892, 288-90 (after *Joh. Pilichius*, "Drey predigten zum eingang des neuen Jahrs," Wittenberg, 1585).

off." 17 sq.: "Only a few months ago (March, 1877), at Heidenmühl, in the Schlochau district, the body of a recently-deceased child . . . was mutilated in its grave, and a small bit of the corpse-flesh was given internally to a sick child as a cure [for a vampire's bite]."—Cf. *Tettau and Temme*, 275-7 (especially about a case that happened about the middle of the 18th century in the family of Wollschläger, at Jacobsdorf, in West Prussia).

Graves are not seldom desecrated in Russia, because the people believe the dead person is going about sucking their blood, or causing epidemics, or producing drought by milking the clouds. *Löwenstimm*, 95-103.—In the Greek island of Andros (Cyclades) a countryman suffered from a swelling in the face. He attributed it to a dead enemy, opened his grave, stabbed the heart of the corpse, and also mutilated the bones. An old man knew about it and told everybody; he also intended to denounce it to the authorities, but stopped on learning that his own son had done a similar thing. For he had desecrated his mother's body in the same way, had even dismembered it and scattered the portions, in order to dispel his wife's puerperal fever. *Freisinnige Zeitung* (Berlin), 1893, No. 86 (after the *Kölnische Zeitung*).

E. *Witches*. *Mannhardt*, "Preussen," 59 seq.: "The test of witchcraft [swimming ordeal*, fumigation with "devil's dung"] is generally not carried out; but when there is an urgent conjecture of witchcraft, the person suspected is seized and beaten till her blood flows, in order to give it the sick man to swallow or to wash him with it, or until she promises to withdraw the spell. . . . That takes place in our Kas-

* "Schwemme": the person suspected is thrown into the water and is made to swim (must try to swim), and if she cannot, she is drowned.

subian villages as it were daily, and only a few cases come to the knowledge of the courts and to publicity. Nevertheless, the number of them is not inconsiderable. . . . In 1874 we again see a country-schoolmaster in the Strasburg district an accomplice in a deed of the kind. He and his wife, on the advice of a somnambulist woman, beat their own aunt with a pair of tongs till blood flowed, with which they sprinkled their child, whom they supposed bewitched by their victim.—57: "A peasant in Jaschhütte had . . . his leg broken. He did not seek any professional help . . . and was taken ill, in addition, with typhus. Neighbours who visited him persuaded him he was bewitched by a woman in the village, who had sent to plague him her twenty-fifth devil, called Peter. The witch, a young relative of 26, living opposite, is made to enter the house of the possessed man, and asked by those present to give him some of her blood to drink, because only then would the devil Peter quit him. . . . [She is] forced by blows of the fist from two of those present to let the salving blood be drawn from her nose. The attempt is a failure. . . . One of the two men goes to the courtyard, dirties his hands with manure, whilst at the same time he makes three crosses with it on them. Flesh blows of the fist on the nose with the blessed hands had the desired effect. The witch was now obliged to lay herself on the bed of the possessed man, and to let the blood trickle into his opened mouth. The devil then, indeed, seemed to give way, for soon after the patient was able to utter the words: 'Nu wart mi beeter' [I'm better now!] The still-flowing blood was then collected in a cup for possible relapses. . . . The two exorcists were condemned to three months' imprisonment by the District Court at Berent on 16th October, 1868."

"The wife of a farmer G., in Niederhutte (Kas-

subei) was suddenly taken ill. The neighbours arrived . . . at last at the conclusion that it was not entirely owing to natural causes, but there was also witchcraft in the business. Very soon, too, a scape-goat was found in farmer K., a relative of the invalid. He unsuspectingly approached the sick-bed, when he was suddenly surrounded by all his male and female cousins, who violently demanded blood from him, red, warm blood; for the Kassubians, in their therapeutical anxiety, had recognised the wizard's blood to be the only effectual remedy. In order to avoid violent attacks on the part of the fanatical crowd, K. wounded himself in the little finger. But . . . an 'expert' affirmed the blood must come from the middle finger, and the wretched victim of this superstition had also to cut himself in the middle finger." (*Ur-Quell*, III., 46.)

According to *Joh. Scherr*, "*Deutsche Kultur-und Sittengeschichte*," 1879, 585 sq., the following happened in Steiermark in 1867: "The son of a peasant was suffering from a leg injury. Instead of calling in a doctor, the father went to a 'wise-woman' for advice. She declared the boy was bewitched, and would not recover till the witch, whose name and abode were given, had named the necessary remedies. The peasant went to the 'witch,' and by brutal intimidation forced from the poor woman the recipe of a potion, the use of which, however, did not cure the boy's sick leg. The peasant thereupon went again to the 'wise-woman,' who gave him the advice to use force, and in the following way. He must bind the witch fast hand and foot, then tear out a tuft of the hair of her head; dip this in the blood coming from a deep transverse wound in the sole of the right foot, and mix it with her excrement, and use the result as a fumigation cure for the leg. No sooner said than punctually and earnestly done and exe-

cuted; only in regard to the excrement the torturer had to content himself with remains that were in a pot, because the poor wretch could not immediately satisfy his desire. By a coincidence the healing of the leg-injury began after the fumigation had taken place. At the trial of the case of the woman, who had been crippled by the cut-wound, the accused, who was convicted, stood all the more upon the justice of his act because the cure of the leg had begun."

A village elder's wife fell ill in the Ranenburg district, and declared her old aunt had bewitched her. The peasants dragged the old woman to the invalid, knocked her down with a thrust with a hedge-pole, made cuts in her fingers, and collected the flowing blood in a vessel. *Löwenstimm*, 58, after the Russian periodical *Ssewerny Wjestnik*, 1892, No. 9.

In Tübingen, at the beginning of October, 1896, George Speidel was condemned for perjury. It came out in the case that he had once, at the request of a peasant, performed a piece of magic, so as to kill a witch. The peasant had to pull the coffin-boards out of a fresh grave; on these Speidel stuck a figure of clay, and then told the peasant he need not now fear the witch any more. (*Löwenstimm*, 73 sq., after *Vossische Zeitung*, 10th October, 1896, No. 478.)

F. Hidden treasures. About a crime perpetrated in Hamburg in 1783, I have had placed at my disposal two printed documents from the Commerz-Bibliothek: (1) "Richtige Auszüge aus den Akten der Inquisition Namens Borchers, gewesenen Bürgers in Hamburg, Anna Catharina Neumanns, seiner Stief-Tochter, und Anna Lüders, Borchers Dienstin, wegen Ermordung eines Juden-Burschen in Hamburg. Frankfurt, 1785" (45), and (2) an extract, marked with the page numbers 187-192, from a journal printed outside Hamburg in 1785, in small quarto, whose name I unfortunately cannot ascertain.—According

to them, the facts were these. A band of swindlers, consisting of an Altona Jew, Meyer Südheim, a certain Freudentheil, a one-eyed fellow who went by the name of Pater Flügge, and a certain Montfort or Musupert, whose tool was Lüders, a woman of 65 who was fooled by them, persuaded the uneducated simpleton Neumann, a woman of 36, to disburse considerable amounts of money on the pretext that money was needed in order to dig up the treasure of a Count von Schaumburg, which was buried in Otten-sen. Neumann had several times given money directly; she then found notes in her house, mysteriously thrown in, in which she was asked to place ready in the parlour, at punctually fixed times, certain definitely named sums of money, and frequently meals also. What she handed over vanished in a most extraordinary way. When, impelled by curiosity, she once played the spy, she suddenly received so severe a box on the ears that she was deafened. It was repeatedly demanded in the notes "that a girl should be produced and killed as a sacrifice to the treasure, and particularly a Jewish girl, or, what would be better, a Catholic girl; for if this were not done, fifteen persons would lose their lives in this affair, and old Lüders and the Master [Borchers] would be smashed to pieces." An attempt to kill a Catholic girl, Maria Johanna Sardach ("Auszüge," p. 32), failed. Then came a note saying "that the treasure could not be dug up otherwise than with blood; because it was sealed with blood. A Jewish youth must also be killed, who was possessed of as much as 83 marks in value, and these 83 marks would also have to be brought to the sacrifice." ("Auszüge," 37, 41). In consequence of which Johann Jürgen Borchers, who had already for some time been told about the buried treasure, his stepdaughter, and Lüders murdered, on 13th October, 1783, a young

Jewish pedlar called Renner, with whom Lüders had made an appointment at the house of Borchers. Of 110 marks received for pawning the things, 83 were, in accordance with the instructions contained in the note, placed in the ante-room, and vanished like the amounts previously demanded. A few days after the murder there was a demand in a new note, firstly for the Jew's clothes, secondly that "the breast-cloth [probably the so-called small prayer-cloak or Tallith], which the Jew wore on his naked body, should be burnt as a sacrifice" ("Auszüge" 34). These commands were likewise executed. Borchers wounded himself mortally by cutting his throat immediately after his arrest; the two women, of whom Lüders was indubitably the most guilty, were broken on the wheel from top to toe, their heads stuck on posts.—The thieves were only concerned with money and money-values. They would hardly have brought their sacrifice to the point of robbery and murder, solely for such a purpose. They therefore played upon Neumann's proved superstitiousness. Neumann was a Protestant; so she might consider a Jew's blood to have a special virtue, and still more the blood of a Catholic; for there was at that time in Hamburg only quite a small number of Catholics. Cf. Ch. 20.

On the morning of 14 April, 1892, the body of a corporal in the artillery, Ilija Konstantinowitsch, was found on the banks of the Danube not far from the rampart of Fort Semendria. It lay stretched out on a bed-covering perfectly nude, the larynx had been cut out, the heart torn from the pectoral cavity. The murderer soon came forward of his own accord; he was a friend of the murdered man, an artillerist called Vasilje Radulowitsch. He said Ilija had come to him in the night and told him he had already dreamt five nights running there was a big treasure to be dug up at a fixed spot outside the walls of the fort, but he would

have to sacrifice his life for a short period of time. Ilija begged him to accompany him, and took his bed-covering also with him, and when they reached the place, he asked his friend to kill him by stabbing with a knife, to cut out his larynx, to take his heart out of his breast, and then to besprinkle a certain spot with the blood of those parts of the body; Vasilje was then to dig quickly, whereupon he would find a small iron rod and a bottle of brandy—he was to stroke the whole body twice with the small rod, replace the heart and larynx, and pour the brandy on the raw places. Thereupon he (Ilija) would again come to life, and have the power to dig up the treasure which would make them among the richest people in the world. After Ilija had given these instructions, he stripped and lay down on the bed-clothes. After some hesitation, Vasilje killed Ilija by a stab in the neck; Ilija made no resistance, and only gnashed his teeth through pain. Vasilje next cut out Ilija's throat and heart with difficulty; he then dug till day-dawn, but found neither the bottle nor the rod. When he despaired of success, he returned the throat and heart into the murdered man's body, and betook himself secretly back to the barracks without anybody having seen him. The investigations showed Vasilje had spoken the truth. Ilija had spoken to several comrades about his dream, and his intention to get the treasure by sacrificing himself, and there was not the least trace of resistance on the corpse. (*Vossische Zeitung*, 24 April, 1892, No. 191).

Ilija's sacrifice was intended as a propitiatory sacrifice to the Earth Spirit, the guardian of the treasure. Cf. Milan Vesnić's work, "Praznoverice i zločini s naročitim pogledom na praznovericu o zakopanom blagu" ["bigoted faith and crime, with special reference to beliefs concerning buried treasure"], Belgrade, 1894 (62). *Ur-Quell*, 1895,

137-40, contains an account according to V. of two other crimes perpetrated in Servia which arose from the same superstition.

XII. BLOOD-SUPERSTITION AMONG CRIMINALS AND ITS CONSEQUENCES

A. "Pommern," *Jahn*, No. 524: "To prepare thieves'-tapers: Take the entrails of an unborn child and mould tapers out of them. The same can only be extinguished with milk, and as long as they burn, nobody in the house is able to wake up." (Meesow, Regenwalde District). 526: "If a thief gets the fat of a pregnant woman, makes a candle of it, and lights it, he can steal where he likes, without anxiety. No one will see him, no sleeper can awaken (Konow, Kammin district.)" 576: "If a thief dries an unborn child, lays it in a wooden casket, and then carries it about with him, he is invisible to everybody, so he can steal to the top of his bent (Konow, Kammin district.)"—Cf. *E. M. Arndt*, "Märchen und Jugenderinnerungen," II. (Be., 1843), 348 sq. ("Der Rabenstein," ad init.)

"Oldenburg," *Strackerjan*, I., 100: "The finger of an unborn child is useful to thieves by keeping the dwellers asleep in a house into which they have penetrated; it is simply laid on the table (Vechta).—The saying goes in Wardenburg that robbers and murderers cut open the bellies of pregnant women, and make candles of the fingers of the unborn children. When these candles are lit, they allow no sleeper to wake up as long as they burn. The candles can only be extinguished by dipping them in sweet milk."

"Bayern," *Lammert*, 84: "According to a wild

delusion circulating in the Pfalz, the finger of a child that has died unbaptized renders invisible, so that even 40 or 50 years ago, the churchyard at Speyer had to be watched ("Bavaria, Landes-und Volkskunde des Königreichs Bayern," IV., 2 [Rheinpfalz], Munich, 1867, 347). A similar superstition dangerous to public safety prevailed in Mittelfranken among thieves, namely, that the blood, which is collected with three wooden sticks from the genitals of an innocent boy, and carried about on the person, renders invisible in thieving."

According to a popular belief obtaining in Iceland and Jutland, inextinguishable lamps can be made of human fat, as well as of the finger of an executed person, v. *Feilberg, Ur-Quell*, III., 60 sq. Feilberg relates, 89 sq., that there is still in existence "in Denmark and Norway the notion of the magical power of an unborn child's heart." Also in Sweden, the last-named article of magic was well-known, v. *Harsdörffer*, "Der grosse Schauplatz jämmerlicher Mordsgeschichten," Frankfort, 1693, No. 182.

"Preussen," *Lemke* (East Prussia), I., 114: "'Human fat' yields a light which is useful to thieves. 'Many a one murders a man simply for the purpose of making a candle out of his fat'—at least so everybody says—whether it's true, it is impossible for me to tell. Such a candle is supposed to be the best thing a thief can have. But when they've lit it, they must hold it under the soles and under the noses of the sleepers; then the sleepers don't wake till the thieves are away. Such light can be put out neither in water nor in brandy, nor by kicks; such light can only go out in milk."—*Töppen*, 57: "A candle of human tallow puts all in the deepest sleep with its light. Such an article has therefore quite a special value for a thief (Gilgenburg)."

Poland, especially Ukraine. *Schiffer, Ur-Quell*,

III., 148: "The first vein met with in a corpse, when dried and set light to, renders a thief invisible. A taper of corpse-fat has the effect that sleepers do not wake up, and the thief can steal quietly. The sleeper, on whom the shine of such a taper falls, abides in a heavy, invincible sleep. The hand of a five-year-old child's corpse opens all locks."

People in Little Russia believe (Papirnia, near Trembowla) corpse-fat candles have the faculty of sending everyone, except the persons holding them, into a swoon. With these candles in their hands, thieves need not fear to be caught. *Ur-Quell*, 1894, 163.

In Russia thieves attribute a narcotic effect also to the hand of a corpse. *Löwenstimm*, 116, says: "The proverb, 'The people slept, as if a dead hand had travelled about them,' has not sprung up without cause." From a Russian folk-song, which in truth sounds like a survival of cannibalism, *Löwenstimm*, 120 sq., quotes the following passage: "I bake pastry out of the hands, out of the feet, I forge a drinking-cup out of the mad head, I pour drinking-glasses out of his eyes, out of his blood I brew intoxicating beer, and out of his fat I mould candles."

H. v. Wlislöcki, "Zigeuner," 94 sq.: A cloth, on which are some drops of blood of a hanged person, preserves a thief from discovery. Parts of the limbs and shreds of the clothes of a hanged person have the same result. He who drinks of the blood of a hanged person can go in the darkest night as well as in the brightest daylight. When the robber-murderer Marlin was hanged at Hermannstadt in 1885, a gipsy, Roska Lajos, got some of the blood and drank it, after mixing it with a strong decoction of hempseed flowers. He who consumes the little finger of the left hand of a still-born child, can by his breath bring it to pass that people who are already asleep will not be

awakened by the loudest noise. The nomadic gipsies of Servia and Turkey therefore stick a needle through the above-mentioned finger of such children so that no one may consume the finger after digging up the corpse. Thieves who possess a taper made of a white dog's fat, and the blood [95] of still-born twins can be seen by no one. He who eats some of a paste composed of that material, can see hidden treasures on S. John's Eve and New Year's Eve. The South Hungarian gipsies rub such salve into their soles, in order to make their footsteps inaudible whilst stealing. A nomad gipsy, in November, 1890, paid a peasant woman, Lina Varga, of Vörösmart, four kreutzers for every drop of blood yielded by her still-born twins.

Further authentic documents proving the wide currency of the belief in the magical properties of the fingers of children who were unborn or died unbaptised. *Grimm*, "Deutsche Mythologie," p. 1027, quotes: Schamberg, "De jure digitorum," p. 61 sq.; Praetorius, "Vom Diebsdaumen," 1677; "the 'coutume de Bordeaux,'" § 46. *R. Köhler*, in the treatise immediately to be named, cites: Philo (Bartholomäus Anhorn), "Magiologia, Augustae Raurac." 1675, 768 sq.; H. L. Fischer, "Buch vom Aberglauben," I. (L., 1791), 155; F. Wolf, "Proben portugiesischer und catalonischer Volksromanzen," Vienna, 1856, 146; Rochholz, "Alemannisches Kinderlied und Kinderspiel aus der Schweiz," L., 1857, 344.—Here may also be added, "Das Lied von der verkauften Müllerin," v. *R. Köhler's* careful homonymous essay in the *Zeitschrift für deutsche Mythologie und Sittenkunde*, IV. (Göttingen, 1859), 180-5. There are also supplements by *L. Parisius*, "Deutsche Volkslieder . . . in der Altmark und im Magdeburgischen," Part I. (Magdeburg, 1879), 45-9. In Lower Saxony the song is shown to be in existence by *H. Sohnrey*, v. *Urds-Brunnen*, I., Part I., 16 sq.; a variation from Dithmarschen, Part III., 16.

—*L. Strackerjan* has found in a prosaic form this story, which indeed testifies to the existence of a popular superstition, in the Oldenburg region, II. (1867), 127: "A good fifty years ago a hired-man in Schwege, parish of Dinklage, sold his pregnant wife to a Jew at Vechta for 400 rx., who wanted to use the foetus for purposes of magic. The children listened and told their mother, who repeated it to her three brothers. The latter gave the Jew a thorough hiding on the night when the woman was to have been taken away, but the man went to prison." Direktor K. Strackerjan, of Oldenburg, wrote me on May 1st, 1889, in answer to my question as to the source of the information, which appeared to me to lack historical value: "In the papers my brother left behind there is nothing that could serve as an elucidation. . . . I judge the story in this way. The fifty years mentioned are an arbitrary artifice, which goes back far enough to thrust aside at once the hearer's critical faculty, but not so far that it exceeds his circle of experience through traditions of living persons (grandparents, etc.), and so weakens the interest. Formerly there were no Jews anywhere in the Oldenburg Münsterland except in Vechta . . . so that if the story were to be brought closer home to the hearer, the buyer had to be a Jew of Vechta. Poetic justice required the imprisonment of the Jew. The district prison is at Vechta: I do not doubt that the story also assumed the man 'came to Vechta,' as readily occurs in popular tales in such cases. If the basis of the story were in the main historical I am old enough myself, as well as the lawyers among my acquaintances . . . to recollect the circumstances not exactly directly, but in any case indirectly. . . . I consider the story altogether to have come from outside. . . . An examination into the public documents of the courts of justice would be futile; for the departmental conditions in our

Münsterland have so altered during the last 60 or 70 years, that no documents can be now in existence, even supposing any ever existed at all."

B. Montanus, "Die deutschen Volksfeste, Volksbräuche und deutscher Volksglaube," Iserlohn, 1858, 130 sq.: "This peculiar superstition of illumination with a child's limbs seems to hang together with folk-beliefs about will-o'-the-wisps. Thieves are said to have also wrought very powerful magic results, pertinent to their night work, with the hearts of new-born or innocent children as well as with their blood, and even with children cut out of their mothers' wombs, which superstition has then demonstrably had as a consequence several murders of innocent children and of wives about to become mothers.—The following incident* put together from the documents of investigation may serve for the explanation and significance of a superstition even now prevailing among the masses. . . . After the Thirty Years' War had very much decivilised human beings, crowds of thieves roamed about the lower Rhine. On 7 October, 1645, Heinr. Erkelenz, a poor rural worker, who was hardly a year married, went from his lonely dwelling towards Angermund, to buy oil and other trifles there, when he was knocked down by two robbers in the forest. 'I am poor,' he says, 'and my wife is near her confinement; I have to buy what is necessary for her.' Whereupon the robbers. . . . 'Your gold you shall have back and 100 gulden in gold in addition; but you must bring your wife here to us in return' After some deliberation, the barbarous man, seduced by filthy lucre, agrees to the bargain." He tells his wife he has sold their little house for 100 gulden in gold, and when she talks against it, entices

* [The author, v. Zuccalmaglio (Montanus is a pseudonym), has been dead for some time. For that reason I could not ascertain the sources of information he used.]

her into the forest on the pretext he intends to cancel the transaction there. The wife becomes afraid, but starts on the road, after secretly praying her brother to follow her. "Erkelenz approaches her with one of the robbers, while the other leans on a tree. The robber holds up a heavy money-bag; her husband seizes it and runs aside with it, and the poor victim is dragged away by the robber's strong arm. She screams, she struggles, but all resistance is useless. She is gagged and bound to a tree, she is stripped naked, and the elder robber pulls out a big sharp knife, in order to slit up her belly—then comes the crash of a bullet, and one of the robbers, hit in the heart, lies in his own blood." The other robber is knocked down by the woman's brother, gagged, and dragged to Angermund. "The robber was, according to the judicial sentence, on 12th October, before the Ratinger Thor, at Düsseldorf, first pinched with red hot tongs, and then broken alive on the wheel from toe to top. Erkelenz was hanged. The reason why the robber was visited with the severer penalty was the confession that he and his accomplice, among many other outrages committed by them, had cut two unborn children from their mothers' wombs, and extracted their little hearts. Had they got the third heart as well, they would have become masters of magic powers which no one could have withstood; they would thereby have been able to make themselves invisible, and to perform a number of devil's tricks."

Lammert, 84: "A horrible example of superstition about the magic power of unborn children is afforded in more recent times by Hundssattler, who was executed in the middle of last century at Bayreuth. He was under the delusion that a man could fly if he ate nine hearts of new-born children. With this object he had already butchered, cut up, and eaten the still-

throbbing, warm hearts of eight pregnant women (Meissner, "Skizz." xiii., 107). The Nuremberg reports* of 1577 and 1601 are lamentable for a similar reason."

Tettau and Temme, 266: "The hearts of unborn children were held by robbers and thieves to be a means of protection; in a raw state, even as they are torn from the mother's womb, and from the child's body, they were cut into as many pieces as there were partakers, and a piece was eaten by each of them. He who had thus partaken of nine hearts could not be caught, whatever thievery or other crime he might commit, and, even if he accidentally fell into his opponents' power he could make himself invisible, and so again escape his bonds. The children, however, had to be of the male sex; female were no good for the purpose. The band of the robber captain, King Daniel as he was called by his men, "Kix Teufel aus der Hölle" ("King Devil from Hell") as he was called by the populace, which terrorised Ermeland in the middle of the 17th century, admitted after their capture, that they had already killed 14 pregnant wives with that object, but had only found male children in very few of them." 267: "Moreover, there were not only means of insurance against earthly punishment, but there were also means for quieting the conscience. For he who had killed a man had only to cut a piece out of the man's body, to roast and eat it, and he never thought again about his evil deed."

* The Nuremberg executioner, Meister Frank, broke on the wheel in 1577, at Bamberg, a murderer who had cut open three pregnant women; in 1601 he executed a monster at Nuremberg, who had slain 20 persons, among them also several pregnant women, "whom he afterwards cut open, cut the children's hands off, and made little candles of them for burglary." Cf. "Meister Franken, Nachrichten allhier in Nürnberg all sein Richten am Leben, sowohl seine Leibsstraffen, so er verricht, alles hierin ordentlich beschrieben, aus seinem selbst eigenen Buch abgeschrieben worden. Genau nach dem Manuscript abgedruckt und herausgegeben von J. M. F. v. Endter," Nuremberg, 1801.

In the defile behind Wiemes-Hof, near Süchteln, stands, amid the underwood of ferns and briars, an old cross with the inscription: "Anno 1791 den 14. Merz ist Anno Margaretho Terporten alt 9 biss 10 Jahr durch eines Mörders Hand grausamlich umgebracht worden" (On 14 March, 1791, Anna Margareta Terporten, aged 9 to 10, was cruelly killed by a murderer's hand). *R. Freudenberg*, in his book, "Söitelsch Plott," Viersen, 1888, attaches the following note to the poem, "Et Krüz an den Hoalwäg": "The cross is in memory of a little Süchteln girl who was murdered towards the end of the last century. . . The murderer committed the crime because he had been told that anybody possessing the heart of an innocent child, might steal without being discovered. Shortly after the finding of the body he was convicted, beheaded in Jülich, and his corpse broken on the wheel on the so-called Galgenhaide ("gallows-common") outside Dülken." I also take the following details, which rest upon the statements of the oldest inhabitants, from the *Crefelder Zeitung*, 1892, No. 197: "It was alleged the child had been seen to go into the forest with a strange Jew. For that cause, and because the heart was extracted, people gave credence to a 'ritual murder' The Jews in the neighbourhood were persecuted for three months, till the real criminal was found. A child of the murderer wore a hairpin and a little ring belonging to the murdered girl. So the murderer was found in a mason and day labourer of Anrath, who had also frequently worked here in Süchteln. . . . He confessed he had committed the murder of his own accord, in the belief that he could steal without being caught, if he possessed the heart of an innocent child."

A. F. Thiele, "Die Jüdischen Gauner in Deutschland²," *Be.*, 1848, 7: "The handsome Karl made the wives and concubines belonging to his band swear by

the prince of darkness, and by everything evil, to deliver up unhesitatingly for that ghastly purpose [thieves' candles] the fruit of their wombs, if they were required so to do by himself or any other graduate of the band. The foetus was then, before it had reached maturity, expelled and roasted!"* Theodor Unger (that was 'handsome Karl's' real name), who was executed at Mageburg in 1810, was not a Jew, and there is no proof discoverable that the Jews concerned in the robbery disorders of that period had the superstition here under notice.

On 12th December, 1815, Claus Dau was executed on the Galgenberg, near Heide, district of North Dithmarschen, for killing three children, and devouring their hearts. He fancied he could make himself invisible by eating seven hearts.†

Lehmann, "Chronik der Stadt Schneeberg," III., 299, says under date 15th Dec., 1823: "We have still to mention a horrible custom, whose existence could scarcely be still thought possible in the 19th century. Friedrich's place of execution was close by the road from Zwickau to Werdau. Already early the next morning the two thumbs of the corpse were cut off, and a portion of the criminal's clothes stripped off.

* "The notorious concubine of Horst, *Luise Delitz*, has uttered remarkable revelations regarding these and similar facts."

† "Rede nach der Hinrichtung des Mörders Claus Dau am 12 Dez. 1815, vor der Richtstätte an das Volk gehalten, von *Karl Schetelig*, erstem Prediger zu Heide," Heide 1816. The well-known poet *Claus Groth*, a native of H., says about Dau in the "Quick-born" ("Hans Schander beim Rugenbarg"):

He wehr sin Tid en argen Sünnner,
He drüssel dre unschüllli Kinner,
Mit säben Harten—as he swahn—
Kunn he bi Dag unsichtbar gahn."

Roughly translatable:

"He was in's time a sinner bad,
Three harmless bairns he strangled had,
With seven hearts—for he thought so—
He could by daylight unseen go."

Within a week, however, the corpse lay on the wheel, deprived of all its toes and fingers as well as all its clothes, and caused an unparalleled scandal, so that the authorities saw themselves compelled to order its burial at once. And whence came the aforesaid despoiling and mutilation of the body? In order by means of the various single items to obtain safety whilst thieving, and so forth." (Then follows the passage quoted *supr.* p. 71).

Mannhardt, 21 sq.: "On New Year's Eve, 1864, a fearful murder with robbery was perpetrated at Ellerswald, near Elbing, on Elizabeth Zernickel, 23 years old. . . . A piece of flesh, nine inches long, and the same in breadth, had been cut out of her belly. For a considerable time there was no trace of the criminal, till on the evening of 16th February, 1865, during the committal of a thief. . . . a working man, Gottfried Dallian, of Neukirch, in the Niederung, was caught, and there was found on him a strange candle, consisting of a tolerably firm mass of fat, poured round a wick, and contained in a leaden cylinder. . . . The murderer made a frank confession at the trial. He had intended merely thieving on 31st December, but Z.'s loud screams for help had caused him to strike her senseless by blows on the head with his knotty stick. . . . After he had packed everything together . . . he cut out of the body. . . . a piece of belly-flesh, which he roasted at home. He had made the thieves' candle out of the roasted human fat by the addition of beef tallow, but had eaten the residuum. At the Elbing Assizes he was condemned to death on 23rd June, 1865. The motive of the . . . deed was the delusion instilled into Dallian by hearsay, that a candle or small lamp prepared from the fat of a murdered person would not be extinguished by any draught, and the flame could only be put out with milk; the person who carried it would be invisible,

whilst all living people round about would be held in a deep slumber. In that way the thief was ensured against any interference in his business. And if the murderer cut a piece out of his victim's belly, roasted and consumed it, he would have peace in his conscience, he would never again think of the crime."

U. Jahn reports on "the murder-trial of the working man Bliefernicht, of Sage, heard at the Assizes at Oldenburg," in the spring of 1888, in the "Proceedings of the Berlin Anthropological Society," 7th April, 1888, 135: "As the statements of two witnesses informs us, B. was of the opinion that he who ate the flesh of young innocent girls, could do anything in the world, without anybody being able to make him answerable. He killed two girls of six and seven years old respectively, and one of the two corpses not only had its throat cut from ear to ear, but had also its stomach ripped up, so that the entrails, lungs, and liver were exposed. A large piece of flesh had been artistically cut out of the rectal region, and could not be found in spite of search being made, for the reason that the monster had eaten it."

In March, 1895, a man-servant, called Sier, of Heumaden, dug up in the cemetery at Moosbach, in the Bayrischer Wald, the body of a child recently dead, knocked out one of its eyes, and likewise appropriated the little shroud. By getting its eye he imagined he could make himself invisible, so that he might then follow unseen his bent towards stealing. *Ur-Quell*, 1895, 200.

In the night of 27th February, 1873, three Russian soldiers in the village of Sheljesnjaki, District of Grodno, opened the grave of a comrade recently dead, and took the entrails out, because they had heard that they could steal without danger by the light of a candle composed of human fat.—In 1884, in the town of Perejaslawl, Govt. of Poltava, three

youths were arrested as they were opening a fat man's coffin, in order to use his fat for the preparation of a thieves' candle. *Löwenstimm*, 114 sq.—In 1872 three horse thieves in the district of Kanew, Govt. of Kijeff, took out of a girl's grave one of her hands and her waxen cross. They thought it was enough to put the dead hand into the window, and set light to a taper made of the wax of the little cross, to cast the inhabitants of a house into deepest sleep. *Löwenstimm*, 115.

Russian criminals are not frightened even to commit murder in order to get thieves' candles. *Löwenstimm*, 117-20 quotes four cases. In April, 1869, Kyrill Dshuss murdered a boy and flayed the skin off his stomach in the Wuikowitsch forest, district of Wladimir-Wolynsk; but the rustling of the leaves disturbed him and drove him out of the forest.—In 1881 two youths of 18 or 19 killed a peasant with the same object in the Tschembarsch district, Govt. of Pensa.—In 1887, Jefim Semljanin, after he and his two accomplices had failed in three other attempts, strangled a girl in a wood in the Bjelgorod district, Govt. Kursk, and made a candle of her fat. The criminal was only discovered more than seven months later, when his house was searched on account of a theft, and a bundle with cooked flesh was found; the cloth in which the flesh was wrapped had belonged to the murdered girl.—In 1896, two men of the Korotojak district, Govt. Woronesh, throttled a boy of twelve in order to mould a candle from his fat.

A weakened form of this superstition occurs in the Govt. of Nishnij-Nowgorod: he who wants to become a magician must cut off the toe of a married woman's right foot. That was done at the beginning of the eighties by an inhabitant of the village of Fokin. *Löwenstimm*, 126.

XIII. SUPERSTITION AMONG DEMENTS CRIMES OWING TO RELIGIOUS MANIA

The dividing-line between superstition and dementia is often only recognisable with difficulty or not at all, particularly as both may occur combined in the same individual. Yet it may be said in general: Superstitious ideas arise in single instances chiefly through conditions of up-bringing, society, hearsay, reading, more rarely through influences from facts; madness, on the other hand, is mainly based either on hereditary derangement, or on a terrible shock either to the body or to the mind (to the body, e.g. a fall, wound, debauched life; to the mind, accumulation of misfortunes).—Lively religious feeling, when clean of every impure alloy, shows us man from the side of his similitude to God; otherwise it may, if—what we have solely here to consider—superstition or madness be superadded, lead to horrible deeds.

In referring to the "Bernstein case" (Ch. 15), I here collect a few facts, which may be characterised partly as "superstition among demented," partly as "crimes due to religious mania."

A. "A tradesman's assistant, 27 years old, suffered from persecution mania, was confined in the lunatic asylum at Cadillac, quieted down, and engaged in useful occupation. One day he met in a dark corridor an old, weak invalid, split his skull open with an iron stick, extracted his brain, ate a portion of it at once, and saved the rest in his cell. He

confessed, when asked, what he had done, and also that he wanted still to eat the remainder. Five whole years afterwards he remained quiet, till he one day found himself with the doctors in the mortuary of the institute, and in an unguarded moment seized hold of a brain, and began greedily to devour it. He was put back again among the 'dangerous' patients, and he was more than once surprised eating the brains of birds he caught in the yard.—The persecution mania had altered in him. As he noticed he was ill in his mind, he fancied he could help himself and increase his understanding by swallowing the brains of others." (*C. Lombroso*, "Der Verbrecher," done into German by Fränkel, II. [Hamburg, 1890], 154).

B. Margarete Peter, daughter of a peasant, who was born in 1794, at Wildisbuch, was disposed from youth upwards to morbid religious enthusiasm; and, the remainder of her understanding having been ruined by the confused mystic, Jakob Ganz, she fought, together with her family, on 13th March, 1823, with such vigour against Satan with axes, wedges, and rakes, that the floor of the house partially gave way. On 15th March she declared: "If Christ is to conquer and Satan to be completely overthrown, blood must flow!" She then seized an iron wedge, pulled her brother Kaspar to her with the words: "Behold, Kaspar, the Evil Enemy wants your soul," and planted several blows on his head and breast, so that he began to bleed in both places. Kaspar is led away by his father; some others, too, go away. She now says to those who have remained behind: "Blood must be shed. I see my mother's spirit, which requires of me to quit my life for Christ. And you, will you also surrender your life for Christ?" "Yes," they all replied. Her sister Elizabeth cries out: "I shall gladly die for the salvation of my father's and my brother's souls. Kill me dead, kill me!" and she

beats herself on the head with a wooden mallet. Margarete attacks her sister with an iron hammer, wounds her brother-in-law, Johannes Moser, and his intimate friend, Ursula Kündig, and then orders those present to kill Elizabeth downright. Without uttering a single cry of pain, the latter passes away with the words: "I quit my life for Christ!" Margarete: "Some more blood must be spilt. Christ in me has given his Father a pledge for many thousands of souls. I must die. You shall crucify me." And she strikes herself with the hammer on the left temple, so that it begins to bleed. Johannes and Ursula are obliged to deal her further blows, and make a circular cut round her neck with a razor, and a cross cut on her forehead. "Now I want to be nailed to the cross, and you, Ursula, must do it. You go, Zäsi [her sister Susanna], and bring up the nails, and you others meanwhile get ready the cross." The victim's hands and feet are nailed to the cross. The strength of the crucifying woman is again about to fail her. "Go on, go on! May God strengthen your arm! I shall awaken Elisabeth, and within three days shall myself arise again." Continuance of the hammer blows; a nail is driven through both of the victim's breasts, likewise through the left elbow-joint, then by Susanna also through the right one. "I feel no pain. Only be *you* strong, that Christ may conquer." In a firm voice she further commands a nail or a knife to be driven through her head into her heart. In raving desperation Ursula and Konrad Moser rush upon her and smash her head to pieces, the former by means of the hammer, the latter with a two-bevelled chisel.— On Sunday, 23rd March, there was a pilgrimage of Margaret's adherents to W. One of them scraped blood from the place where the bed was, broke a blood-stained piece of chalk out of the wall of the room, and carefully wrapped up these relics. (J.

Scherr, "Die Gekreuzigte, oder das Passionsspiel von Wildisbuch," S. Gallen, 1860 [219].—Precisely according to the public documents preserved at Zürich. Unfortunately the author has distorted his book by blasphemous attacks on the Bible, especially the Old Testament, and on the Christian religion).

SCHERR has the audacity, reminding one of Daumer and Rohling, to remark: "Even in our days we have lived to find a pietist, emulous of Abraham and Jephthah, slaughtering his five children as a sacrifice to the El-Schaddai: Georg Hiller at Oberjettingen, in Suabia, in March, 1844."—Prof. EB. NESTLE, now at Maulbronn, has at my request read through the newspaper reports: "No mention of religious motives, either in the first conjectures or in the professional opinion of the medical faculty, nor in the proceedings at Court.—SCHWABEISCHER MERKUR, 1844, 10th March: 'Great poverty and drunkenness are supposed to have been the causes.'—11th March: 'probably in desperation owing to financial ruin and disaster.'—11th November: consigned to Tübingen for observation by the medical faculty.—1845 19th June, a short report, 23rd June, a detailed report (6 columns) about the judicial proceedings. Speech of the public prosecutor: death penalty because of wilful murder: speech of defending counsel: emotional manslaughter: lessened responsibility owing to passing emotional disturbances: verdict of 18 years' imprisonment for manslaughter. According to the reasons for this decision some of the judges were for murder, others for emotional manslaughter, some adopted full responsibility, others—the majority—diminished responsibility. (The man had no more money, sent for brandy and rolls of white bread for the evening meal, and as the children went to sleep through it, he used the occasion to free them by death from the misery of the world. He had not determination enough to kill himself. I found it nowhere mentioned in the MERKUR that the man was a pietist)."

"The 'heiligen Männer' (holy men) at Chemnitz, in Saxony, whose society had been founded by a religious enthusiast shoemaker called Voigt [carried on their life in 1865] with truly Molochistical piety, by persuading two mothers in the sect to slaughter their sick children, because the same were 'possessed of the devil.'" (*J. Scherr*, "Deutsche Kultur-und Sittengeschichte," L., 1879, 585).

"Two sisters from Briançon, the one 45, the other

47 years old, were rich, and had no other occupation but going to church. One morning the elder sister informed the younger, God had appeared to her in a dream, and had asked that she (the younger sister) should sacrifice herself as a sign of love for him. The other finds it all right, agrees to offer herself as a sacrifice to God, lets her hands and feet be cut off with a razor, and dies crying: 'Jesus and Maria!' whilst the sister collects her blood as a relic, then carefully adorns the corpse, goes to the notary, to whom she announces her dream and her sister's murder, and deposits a will, by which all her papers of money-value are to be burnt." (*Lombroso*, II., 146 sq.)

"A certain Kursin, a very pious man . . . killed his seven-year-old boy, convinced he was offering up a sacrifice pleasing to the Lord. . . . 'The thought that the whole of mankind must perish, had disturbed me so that I could not sleep. I got up, lit all the lamps before the eikon, and prayed God to save me and my family. . . . Then the idea came to me to save my finest and best son from eternal damnation.' When brought to prison (after he had killed the child), Kursin refused all nutriment, and died of starvation." (*Lombroso*, II., 152 sq.)

The awful crimes committed in the last centuries of the middle ages, and yet later on even in the 17th century, and connected with alchemy, magic, Satanism ("black masses!") and sorcery of all kinds, cannot be gone into here. Only one example: Gilles de Rais, Marshal of France, a contemporary, and for a time, a companion of Jeanne d'Arc, murdered about 200 children between 1432 and 1440 for purposes of magic.

XIV. WHAT DOES THE JEWISH RELIGIOUS LAW SAY ABOUT THE PARTAKING OF BLOOD AND THE UTILISATION OF PORTIONS OF CORPSES?

A. The Jews have always, and also since their "dispersal among the people of the earth," been strongly influenced by their environment (e.g. in dress, food, language, etc.), likewise in the matter of superstition.* Superstitions, too, of Jewish origin are not wanting.† For both reasons it is not permissible to assert *à priori*, that such views and customs as

* *M. Lidzbarski*, "Jüdische Sagen aus Russland u. Polen," in *Urds-Brunnen* IV., 55-61, is also of the opinion that the Jews had taken over with the German language several of the German popular beliefs.

† Cf. *D. Joël*, "Der Aberglaube und die Stellung des Judentums zu demselben," 2 parts, Breslau 1881 (116). 1883 (65); *M. Güdemann*, "Geschichte des Erziehungswesens und der Cultur der abendländischen Juden während des Mittelalters und der neueren Zeit," Vienna I. (1880), especially 212 sq.; II. (1884), especially 219 sq., 333 sq., 255 sq.; III. (1888), especially 128 sq.; *G. Wolf*, "Die Juden" [part of the compilation, "Die Völker Oesterreich-Ungarns"], 113 sq.; *S. Rubin*, "Geschichte des Aberglaubens," L. 1888 (159. From the Hebrew). In the *Tosephta* (a very ancient Halakhish work running parallel to the *Mishna*) in the Treatise on the Sabbath, ch. 7, 8 (edition of Zuckermann 117-9) several matters of superstition are collected, in many cases with the remark that it is heathen (belongs "to the ways of the Amorites"). *H. Lewy* has translated both chapters and explained them in the *Zeitschrift des Vereins für Volkskunde*, 1893, 23-40, 130-43.—Cf. also: *G. Brecher*, "Das Transcendentale, Magie und magische Heilarten im Talmud," Vienna 1850 (233). *J. Bergel*, "Die Medizin der Talmudisten," L. 1885 (88). *L. Blau*, "Das altjüdische Zauberwesen," Budapesth 1898 (167). *J. Hamburger*, "Böser Blick" in the "Real-Encyclopädie für Bibel u. Talmud" II. (1883), 117 sq.

we have learnt about in the first main portion of this work never occur among Jews, because they are impossible among them. Assuredly, however, not only a Jew, but also an unbiassed Christian inquiring into the matter may point out, that several precepts of Judaism are bound to form a great obstacle at any rate to the wide dissemination of the thoughts and acts described or alluded to in the preceding chapters.

B. The most important of these precepts is the *prohibition of the consumption of blood and of meat with blood in it*, which several times occurs in the Pentateuch.

Genesis ix. 4: "But flesh, with the life thereof, which is the blood thereof, shall ye not eat." Leviticus xvii. 10: "And whatsoever man there be of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood; I will even set my face against that soul that eateth of blood, and will cut him off from among his people. 11: For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul. 12: Therefore I said unto the children of Israel: No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood. 13: And whatsoever man there be of the children of Israel, or of the strangers that sojourn among you, which hunteth and catcheth any beast or fowl that may be eaten; ye shall even pour out the blood thereof, and cover it with dust. 14: For it is the life of all flesh; the blood of it is for the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh: for the life of all flesh is the blood thereof: whosoever eateth it shall be cut off."—Leviticus vii. 26: "Moreover, ye shall eat no manner of blood, whether it be of fowl or of beast, in any of your dwellings. 27: Whatsoever soul it be that eateth any manner of blood, even that soul shall be cut off from his people."—Cf. Lev. iii. 17, xix. 26; Deut. xii. 16, 23, xv. 23, besides I. Samuel xiv. 32-4; Ezekiel xxiii. 25; Acts xv. 29.

The first quotation gives at the same time an important *reason* why the Israelites must abstain from partaking of blood. *God has fixed upon blood as the means of atonement*; therefore it must serve no other aim.

C. The later Jewish legislation goes even further than the Old Testament. In the "Schulhân 'Arûkh," written by Joseph Qaro (1488-1575), whose work in combination with its acknowledged commentaries is considered the chief authority in Jewish Law matters for those who are either not in a position or have not the time to refer back to the original authorities (Talmud, the oldest decrees of the Law, etc.), we read in "Jore De'a," LXV., 1: "There are veins, the consumption of which is forbidden because of the blood contained in them, e.g. the veins of the fore-arm, the shoulder and the lower jaw." LXVI., 1: "The blood of cattle, of beasts of the field, and of birds, no matter whether these animals be clean or not, must not be partaken of." LXVI., 3: "If a drop of blood is found in an egg, the blood should be removed and the rest eaten; but only if the blood was in the white. If it was, however, in the yolk, the whole egg is forbidden." The gloss of the Cracow Rabbi Moses Isserles (ob. 1572/3), which is held in equal esteem with the text, especially among the East European Jews, remarks on this passage: "In these countries it is customary to declare without distinction every egg forbidden, in which there is a drop of blood." LXVI., 9: "Fish blood, although [because not forbidden in the Pentateuch] allowed of itself, must nevertheless not be partaken of, if it has been collected in a vessel, because it might be thought to be a different kind of blood. It may, however, be consumed if it is easily recognisable as fish blood, e.g. if there are scales in it."

The watering and salting, that have to be carried out in the case of meat intended for eating, for the sake of thoroughly getting rid of the blood, are treated of by e.g. Eleazar of Worms (beginning of 13th century) in his work entitled "Roqeah," Ascher ben Jehiël (ob. 1327); Jakob ben Ascher (ob. c. 1340) in

"Arba' Turîm;" Joseph Qaro; Naphthali Benedict Sêpher Berîth Mélah," Prague, 1816 sq.

D. *The practice of the present time, corresponding to the traditional Law, is related by Ludw. Stern, "Die Vorschriften der Thora," Frankfort a. M., 1882, §118:*

"After all forbidden parts have been separated from the animal, the flesh, which is intended for cooking, must, before the lapse of 72 hours after the butchering of the animal, be laid in a vessel specially used for the purpose for half-an-hour in water, so that it is quite covered with water ("soaking in water").—Next, the meat is thoroughly washed in this water and cleansed of blood sticking to it, then laid on a slanting board also used for the purpose, or on a perforated vessel, so that the water may run off properly ("watering off").—When that has been done, every piece is singly sprinkled with fine-grained salt so abundantly on all sides and in all crevices that it looks as if it were covered with hoar-frost ("salting").—The meat remains lying with the salt for an hour, as after the watering off on the slanting board or on the perforated vessel, so that the blood drawn out by the salt can trickle down; then every piece is so abundantly watered on all sides that all the salt is washed away ("moistening with water"). Only after this treatment may the flesh be cooked. . . . If the flesh was frozen before the treatment, or if it is frozen during it, the whole treatment must be again performed when the flesh has again been thawed.—4. . . . [the liver which is rich in blood], after being cleansed by thorough washing from the blood attached to it, must, sprinkled with some salt, be roasted directly by the fire, but not lying on paper or on the leaves of plants; but on a spit, on a gridiron, or freely on the*

* [The salting-out of blood is not needed in meat which is roasted, v. "Jore De'a" LXXXVI., 1, because the fire is held to suck up the blood; about blood, which remains in the limbs, v. LXVII., 1.]

coals. It must remain at the fire till the blood has been extracted and it is perfectly well-cooked for immediate eating. After being taken away from the fire it must be thrice watered abundantly on all sides.

—5. . . . In the case of the heart, milt, lungs, head, feet with claws, as well as birds, there are yet especial prescriptions to be observed.—More detailed instructions about it in . . . (the supplement to) 'Amirâh l-bêth Ja'aqôb,' by Rabbi S. B. BAMBERGER [2nd edition, Fürth, 1864]."

E. The prohibition of the consumption of blood, according to its phrasing, certainly holds good only of animal blood, or, more accurately, the blood of warm-blooded animals (quadrupeds and birds). The consumption of human blood is not expressly forbidden in the *O. T.*; it does not follow, however, that it was allowed. The lack of an express pronouncement may be explained very simply, if the following is taken into consideration. Firstly: It is altogether beyond the imagination of Israelites as such to conceive that anyone could have the idea of partaking of human blood. Secondly: The Pentateuchical Law forbids the partaking of animal blood particularly because it ordains animal sacrifices; whilst human sacrifices are strictly prohibited, v. Leviticus xviii., 21; xx., 2 sq.; Deuteronomy xii., 31.—In the whole of the literature concerned with the Jewish religious law there is no passage whence it could be concluded that the Jews are, or were, permitted to eat human blood. *Moses Maimonides* (1135-1204) writes in his great ritual code, "Laws about forbidden foods," Ch. 6 (Venice, 1524, No. 361 b): "§1. Whoever eats blood to the amount of an olive, if he does it intentionally, incurs the punishment of extirpation; if it happened unintentionally, he brings the usual sin-offering. But the

guiltiness is only imputable in regard to the blood of cattle, game, and birds, no matter whether they are clean or unclean; v. Leviticus vii., 26; Deuteronomy xiv., 5. But there is no guiltiness because of the prohibition of blood* with the blood of fishes and locusts and creeping and swarming animals or with human blood. It is accordingly explicitly allowed to eat the blood of clean fish, and also to drink it after it has been collected in a vessel; but the partaking of the blood of unclean fish and beasts is, like the milk of unclean cattle, forbidden solely because it is a component part of their bodies; the blood of reptiles, as well as their flesh, is likewise forbidden [because those animals are unclean].—§2. Human blood is rabbinically prohibited, when it is separated from the body, and the transgression is punished with disciplinary scourging. Blood from the gums may be swallowed [because it is still in the mouth, not separated from the body]. But whoever has bitten into bread and then finds blood on it, scrapes the blood off and only eats the bread, because the blood was separated from the body.”—Already in the first unrevised edition of the “*Schulhan ‘Arûkh*,” Venice, 1565, it is stated, “*Jore Dea*,” lxvi, 1, without mention of human blood: “Blood of cattle, game and birds, be they clean or unclean, is forbidden, likewise the blood of a foetus; but the blood of fishes and locusts is allowed.” Cf. again *ibid.* §10: “Human blood when separated from the body, is forbidden on account of its appearance [because it might be regarded as Biblically-forbidden animal blood]. Therefore, whoever eats bread must scrape off the blood which has perhaps come on the

* [Because the Bible, when forbidding the eating of blood, does not expressly mention these two kinds of blood. The Mishna, “*Bikkurim*” ii, 7, states on similar lines: The blood of human beings and the blood of creeping animals are in so far alike, that their consumption is not visited with the penalty of extirpation.]

bread from his gums; if, however, it is still between his teeth, he may swallow it."

"Talmud, Makkoth," 16 b: "Rab Bibi bar Abaje has said: Whoever drinks from the horn of an 'Aderlasser' (a kind of cupping-glass) transgresses the prohibition in Leviticus xx., 25."

It is true that in circumcision the Mohel sucks the blood from the wound (usually with the mouth; during some years in Germany also by means of a glass tube, in whose middle is sterilised wadding); but that is only ordained with the object that the wound may heal more easily, and because, according to the "Talmud," the wound, if not sucked out, would be dangerous to the child's life (Cf. "Sabbath," 133 b), and he immediately spits out the blood, Cf. M. BAUM, "Der theoretisch-praktische Mohel," Frankfurt a. M., 1884, 35 sq.; JAKOB MÖLLN Ha-Levi, "Minhagim," Cremona, 1558, No. 89 b. — According to the "Zohar" to Leviticus xiv. and xix., the blood of the circumcision is preserved by God for the healing of the child (in case it should be necessary), and in order that it may not be injured by the female demon Lilith.—Concerning the covering of the blood of circumcision with earth Cf. Pirke de Rabbi Eli'ezer 29 (in the notes to Josh. v., 2 sq., and Numb. xxiii. 10).

All partaking of human blood (because the swallowing of a few drops of one's own blood, when the gums are bleeding, cannot be taken into account) is accordingly forbidden the Jews unconditionally by their religious law.

F. Yet another precept of the Jewish religious law puts obstacles in the way of the superstitious utilisation of other men's blood and altogether of all parts of corpses, viz., the sentence: "*Utilisation of a dead person is prohibited*," "meth 'assûr bah^ana'â^h" (Talmud, "Aboda zara," 29 b). Maimonides, "Laws about mourning," xiv. 21: "Utilisation of a dead person is prohibited, with the exception of his hair,* because this does not belong to his body." Schulhan 'Arûkh, Jore De'a 349, 1: "Utilisation of a

* "Jore De'a" 349, 2, says more precisely: The utilisation is only allowed when it is false hair and when the deceased before death has expressly determined, that son or daughter should get it.

dead person, be he 'Goj' (non-Jew*) or Israelite, is prohibited." Cf., too, Talmud, "Arakhin" 7ab, "Sanhedrin" 47 b. sq., "Hullin" 122a, "Nidda" 55a; Salomo ben Adreth (Rabbi at Barcelona, ob. 1310), "Legal Opinions," No. 375.† On this are based the following ordinances referring to burial (after *J. Rabbinowicz*, "Der Totenkultus bei den Juden," Frankfort a. M., 1889, §21-3): "No employment must be made either of the corpse itself or of its clothes. . . . The clothes must be intended for the deceased, and have already come in contact with him. . . . In this case the objects in question, if for any cause whatever they have failed in their purpose, must be buried or burnt. If, however, they had not yet come into any contact with the deceased, they may assuredly be used for something else, but . . . not just as they now are . . . but the coffin must be knocked to pieces and the clothes must be torn asunder. . . . Even if anyone had testified in his will that his hair shall be used after death and for a certain purpose, it is not permitted to derive benefit from it. But if he wore false hair, it may be utilised

* The famous *Jakob Emden*, in the collection of technical opinions, "She'ilath Ja'beq," I., No. 70^b sq. (Altona 1739) forbids a Jewish doctor the dissecting of corpses, and declares all prohibitions of utilisation expressly as also holding good of the corpses of non-Jews (Cf. *D. Hoffmann*, "Der Schulchan-Aruch²," Be. 1894, 83 sq.). Even now orthodox Jews are averse from the dissection of corpses, and allow it only in consideration of the saving of human life possibilised thereby. — Respecting dissection of corpses in Talmudic times, v. "Bekhoroth" 45^a, and *J. Hamburger*, "Real-Encyclopädie für Bibel und Talmud" II. (Strelitz 1883), 685-7.

† On the Talmud treatise "Ta'anith" ("fasting") 15^b: "They scattered ashes on the holy ark," the commentary "Tosaphoth" (12th and 13th century) says: "These ashes were of human bones; because these ashes were to recall the 'Aqeda [binding of Isaac and the following sacrifice by Abraham, Genesis XXII.], in which instance also bones were burnt." According to this passage parts of corpses were even used ritually. But there were no ashes of human bones among the Jews, since corpses were not allowed to be burnt! The text is corrupt; the word "adam" ("men") must be struck out.

after his death, if he permitted it during life-time. . . . A murdered person, and a woman who has died in child-bed, to whose clothes blood adheres, are in several places not washed before burial, also they are not undressed, but the burial costumes are drawn over their clothes. . . . All blood they have lost since passing away, as well as all articles of clothing, utensils, parts of the bed and suchlike, to which any of this blood sticks, are laid in the grave with the body. . . . Everything that has been cut from or has fallen from the dead is consigned with him to the grave."*—Much that is relevant here also occurs in *J. Ch. Korn*, "Der Talmud vor Gericht," Part I., Vienna, 1884 (46).

G. Finally, the fact may be also alluded to that the corpse and all parts of the corpse make unclean, according to Jewish religious law, Cf. Numbers xix.; Mishna treatise "Ohalôth"†; Maimonides, "Laws about defiling by a dead person (Ṭum'ath mēth)." The want of the means of purification, according to the Law (ashes of a red cow), has caused several alterations in the practice. But even now the numerous Kohanim, i.e., the men who, by tradition, belong to the priestly caste, *must* avoid all pollution through corpses, so that they may not even be in the same house together with corpses.

* Cf. *Landshuth*, "Seder biqqûr hōlīm ma'abar Jabbōq w'sepher ha-ḥajjīm" ("Prayer and devotion-book for the use of invalids, dying persons, and at burials" (Be. 1867 XXXVI. sq.; Schulḥan 'Arûkh, Jore De'a, 364, 3.4 with the commentaries).

† *S. Jerome*, Epistle 109 to Riparius: "Samaritanum et Judaeum, qui corpora mortuorum pro immundis habent et etiam vasa quae in eadem domo fuerint pollui suspicantur" (Opera ed. Vallarsi I., 719).

XV. POPULAR THERAPEUTICS AND BLOOD-SUPERSTITION WITHIN THE JEWISH PEOPLE

A. In Judaism the opinion prevailed: "At the head of all diseases stand I, the blood [out of the blood come most diseases]*; at the head of all remedies stand I, the wine," "Talmud Baba bathra," 58 b. Thence it is declared in "Sabbath," 41 a: "It has been taught: If any one has eaten and not drunk, his eating is blood. 'akilathô dâm' [ie., he is consuming his vital power, he is becoming emaciated], and that is the beginning of indigestion; if anyone has eaten and not walked four ells, his eating causes putrefaction, and that is the beginning of bad smell." —The Jew has naturally a disgust for partaking of blood, as is clearly stated in "Makkoth" 23 b: "Rabbi Simeon bar Rabbi said: It is written (Deuteronomy xii. 23), 'But take heed that thou eatest not blood, for the blood is the soul,' etc. If, then, man, whose soul loathes blood, receives reward because he abstains from blood, how much must it be counted to him for a merit if he abstains from robbery and forbidden carnal intercourse, on which, nevertheless, his lust is set!" Cf. also "Siphrê," No. 76, on Deutero-

* The British Museum Greek papyrus, 137, says of the pre-Aristotelian doctor, Thrasy machus of Sardes, that he regarded the blood as the cause of all illnesses. It is the teaching of Galen about the plethora, which doctrine was also the cause of the excessive use of blood-letting in the East, Cf. *J. Bauer*, "Geschichte der Aderlässe," Munich 1870 (230).

nomy xii. 23 (Friedmann's Edit., No. 90 b).—These views and the contents of Ch. 14 justify the assumption that *only rarely, at least considerably more rarely than heathens or Christians, have Jews used, or do they use, blood for therapeutical or for magical purposes*. The assumption is confirmed by the consistency of tradition.

B. Antiquity. Except what follows, it would be hard to find anything requiring elucidation in the whole Talmudic literature. Several points here brought forward are neither superstitious nor loathsome, but simply component parts of an all-comprehensive "popular medicine"; they should, however, be mentioned here, so that they may not appear to have passed unnoticed (e.g., the consumption of animal milt). Of what an altogether different species are the "Hauss-Apothec," the "Dreck-Apotheke," and what may be read in the Ebers papyrus, in Pliny, etc. (v. Ch. 1)!

1. Animal blood. For the eye-disease "Bar-qîth," the eye is smeared with woodcock's blood, for "Jarôd" with bat's blood (Cf. p. 57, l. 3). "Sabbath," 78 a.—"Against one-sided headache take a woodcock, butcher it with a silver 'Zuz' (a coin) above the side on which the head aches, so that the blood flows on that side; care, however, must be taken that the eye is not blinded (by blood flowing in). Next hang the woodcock at the door in such a way that the patient rubs against it on entering and on going out," "Gitṭin," 68 b.—For the cure of jaundice it is recommended in "Sabbath," 110 b, etc., that the blood of a very young donkey should be let run over a place shaven clean on the centre of the patient's head, but so that the blood may not flow into the eye.—"Ḥullin," 28 a supr., 85 b fin.: Bird's blood as a means for dispersing moth ("janibā,") which have got into the flax. Palestinian Talmud Ma'aser sheni V., fol. 56 b. Rab,

whose flax had turned out a failure, asked Hija the Great, whether a bird might be killed, and its blood mixed with the flax-seed (to better its growth). (The consideration was that then the command to cover up blood would not be fulfilled).

Whoever smears himself with salamander's blood, is, according to "Hagiga," 27 a, immune against fire. Ahas wanted to sacrifice to Moloch also his son Hiskia; but Hiskia's mother had smeared her son with salamander blood, v. "Sanhedrin," 63 b. Together with the name of "Salamandra," the Jews also took over from the Greeks their wondrous notions about the idiosyncrasies of that creature.

2. Parts and refuse of animals. For nyctalopia, eating roasted animal-milt is among, other things, thought a remedy, "Giṭṭin," 69 a. Mar Samuel is of opinion that after a blood-letting milt-food is strengthening, "Sabbath," 129 a. A Mishna teacher, who had been in Rome, advises for hydrophobia that one should eat a lobe of the mad dog's liver, "Joma," 84 a * — "Sabbath," 109 b sq.: "If anyone is bitten by a snake, let the foetus of a white jenny-ass be taken and divided, and let the bitten person sit on it. An official in Pumbeditha was bitten by a snake. Now, there were ten white jenny-asses on the spot. They were slit open one after the other; but they were all found to be t'rephāh (i.e., afflicted with an injury of the womb)." — "Kethubboth," 50 a.: Abaje heard from his mother that should a boy of six be stung by a scorpion, one should dip the gall of a white kite in beer (schikhrā), and make the boy drink it. — "Sabbath," 67a: For tertian fever, collect several [counted singly] objects in the number of seven of each, among them also seven threads from an old dog's beard, and bind all to the neck with 'nirā barqā (white thread? tuft of hair?). "Giṭṭin," 69b: For the disease of "Karsām," touch a white dog's excrement with balsam. But, if possible (i.e., if one has another remedy, or if the malady is endurable), the excrement should not be eaten. — "Sabbath," 67a: Whoever has a bone stuck in his throat should take a bone

* M. Sachs, "Beiträge zur Sprach-und Alterthumsforschung," I. (L. 1852), 49, compares here Aelian, "De Natura Animalium" XIV. 20, and [Pseudo-] Dioskorides "Περὶ εἰπορίστων φαρμάκων" II., c. 113 — Cf. also Galen, "Περὶ τῶν ἀπλῶν φαρμάκων" κ.τ.λ. xi., 10 (ed. Kühn xii., p. 335). The same remedy also found among the aborigines of the present day, e.g., the Haussas, v. Zeitschr. für Ethnologie 1896, Verhandlungen, p. 31.

of the same kind, lay it on the crown of his head, and say: "One, one, go down, be swallowed, be swallowed, go down, one, one."

3. Parts of corpses. Among a series of popular remedies for diseases of the spleen* (e.g., take the spleen of a she-goat which has not yet had young, stick it to an oven, stand opposite, and say: Even as this spleen shrivels up, so let the spleen of N, the son of N, diminish) occurs also the following, "Giṭṭin," 69b: "Or look for a dead man, who died on a Sabbath, lay his hand on the sick spleen and speak: Even as this hand shrinks, so may the spleen of N, son of N, diminish." Cf. supr., Ch. 8 D.

4. Executed persons. According to the Mishna "Sabbath," vi., 10, the hope of being cured induced many people to carry about with them a locust's egg [against pains in the hips] or a fox's tooth [if from a living fox, for facilitating waking up; if from a dead one, for insomnia] or a nail from the "C'lûb" (cross, gallows) [for fever]. Cf. supr. p. 76. Besides, Cf. "Sabbath," 134 a: A new-born child, that will not cry, should be smeared with the after-birth belonging to it.—"Sabbath," 109b: R. Ḥanina said: If you take 40 days' urine, $\frac{1}{32}$ of a *log* (taken inwardly?) helps against hornet's sting; $\frac{1}{4}$ against scorpions'; $\frac{1}{2}$ against the harmful effect of water which has stood uncovered; $\frac{1}{1}$ even against sorcery.—Palest. "Sabbath," xiv., fol. 14^a, line 3, mentions a child's dry ordure as an ingredient of a medicament against the mouth disease "Çaphdina" (scurvy?).

5. *So far as I see, human blood is only mentioned "Sabbath," 75 b, fn.: "Some say menstruation blood should be kept for the cat; others it should not be kept, because it is weakening." The blood is here regarded not as a means of cure or magic, but simply as a tit-bit. Moreover, Rashi remarks on the pas-*

* Cf. on the point, Pliny, "Nat. Hist." xxx., 6, l. 17!

sage: "Whoever gives such blood to a cat gets ill."—If it is true what Dio Cassius lxxiii. 32 relates about the war against Trajan (115-7 A.D.), the question does not turn upon a superstition, but only upon a reaction against the most outrageous maltreatment, though certainly a reaction of the grossest barbarity. The Jews are said to have killed 220,000 persons in Cyrene, to have sawn their enemies asunder, besmeared themselves with their blood, and eaten of their flesh.

The following fact characteristically proves that the statements here gathered together have not the remotest connection with the Jewish religion. The blood of the sacrificed animals which ran from the altar of burnt offering through a subterranean pipe to the valley of Cedron at the time of the Second Temple was sold to gardeners for manuring, v. Mishna, "Joma" (day of atonement) V. 6; Talmud, "Pesachim" (Easter Festival) 22a.

C. Middle Ages. In "Sha'arê Cēdeq," a collection of legal professional reports of the Geonim* (Salonichi, 1799, No. 22 b), we read, Book I., Ch. 5., §10: "The Jews in Babylon circumcise over water and wet their faces with the water; the Jews in Palestine circumcise over earth, v. Zachariah ix., 11."—§11: "Rab Kohen Cedeq: As regards your questions about the child's circumcision over land and water, there is no manner of prohibition, which would justify us ordering you to alter your practice. But we are used to boiled water, in which are myrtle and perfumes, which are pleasantly fragrant, and circumcise the child over the water, so that the blood of circumcision falls into the water, and all our young men wash

* Thus are called the most prominent of the authorities in the sphere of traditional Jewish religious law, who lived at Sura and Pumbeditha in Babylonia from the 7th century till the year 1040.

themselves therewith in remembrance of the blood of the covenant that exists between God and our father Abraham." *M. Brück* makes a mistake when he says in his "Pharisäische Volksitten und Ritualien," Frankfort a M., 1840, 25, that the Babylonians "held the blood of circumcision holy;" also Gaon's answer does not contain the statement of purpose advanced by Brück—"but in order that the public may be eager to snatch at this blood-water."—Cf. also *Jakob ben Asher's* "Tûr Jôrê^h De'â^h, 265, and *J. Müller*, "Hil-lûph Minhâgîm," Vienna, 1878, No. 17. This custom is no longer referred to in the "Schulhan 'Arûkh."

*In the "Buch der Frommen," by Jehuda ben Samuel the Pious, who lived c. 1200 in Regensburg, the following story is told to establish the conception that parents and children constitute a single body also from a physical point of view (Bologna, 1538, §232; Be., 1891, sq., §291): A rich man travelled with his servant over the sea, and took a large sum of money with him. Soon after he died in foreign parts. Thereupon the servant seized upon all the treasure, making himself out to be the son. But a short time after her husband's departure his pregnant wife, who remained behind, had borne a son. When this son grew up, he went to the Gaon Saadja [in Sura; flor. 892-942]. The Gaon advised him to go to the king. The king commissioned Saadja to decide the matter. Saadja bled both, and then laid a bone, taken from the father's grave, in the servant's blood; still the bone did not suck the blood up. This, however, actually happened when the bone was laid in the other's blood, because they were one body. So Saadja gave the son the fortune.**

* Cf. Geo. Al. Kohut, "Blood test as proof of kinship in Jewish folklore," in *Journal of Amer. Orient. Society*, vol. xxiv. (1903), p. 129-44.

"*Bahrrecht*" (ordeal of the bier) (Cf. p. 49). "*Buch der Frommen*," Bologna, §1143: "When the murderer approaches the corpse of the murdered man the wound begins to bleed, so that the murderer may be brought to justice; but this occurs also when anyone who has eaten bread dipped in soup, and then eaten no dry bread, approaches the corpse. Therefore murderers, after committing the crime, are wont to eat dry bread."—
 RUDIMENTARY ELEMENT OF THE BUILDING-OFFERING (v.p. 31 sq.). Jehuda the Pious says in his "*Testament*," §17: "Where a house has never stood, there let none be built. Should it, however, come to pass, the house should remain uninhabited for one year." He probably considered the empty spot to be the happy hunting-ground of demons (*Isai. xiii. 21*). For that reason timid Israelites, even in the first half of the 19th century, "when they reared up a house in such a place, quartered in it a cock and a hen before they installed themselves there, and then had them killed. These propitiatory sacrifices were intended to avert the peril menacing the new inhabitants of the male and female sex," URQUELL, 1894, 158.

F. Gregorovius, "*Geschichte der Stadt Rom im Mittelalter*," vii. (Stuttgart, 1870), 306 sq., relates about the death of Pope Innocent VIII. (July, 1492): "Surrounded by his greedy nephews, Innocent VIII. lay meanwhile dying in the Vatican. He was barely able to take any other nourishment than woman's milk. If the fine picture of the departing Medici, whom his doctor tried in vain to save by a potion of dissolved pearls, resembles a significant fable of the value of riches, by what name indeed should the scene be called, which is said to have been played at the death-bed of a Pope? His Jewish physician-in-ordinary lit upon the idea of instilling the life-blood of boys into the dying man; three boys of ten submitted to it

for money, and they died victims of this criminal experiment. The dying man, it is true, did not give his consent; he thrust the doctor from him"* Assuming (not yet admitting) that the Pope really hesitated to accept the medicine offered him at the last, it is abundantly demonstrated as a conclusion from the first part of this work that the Jewish doctor did not advise such remedy as a Jew, but as a doctor living in the illusions of his period.

D. Modern Times. A great mass of varied material that properly belongs here is afforded by the numerous writings called "Book of Medicine" (Sēpher rēphu'ôth or Sēpher rēphu'ā^b) or "Book of secret cures" (Sēpher sēgullôth),† which, partially belonging already to the Middle Ages in their material, even now stand in high esteem with those Jews, especially the Polish, who are little or not at all affected by modern culture. Before me lie four books, to which I limit myself, since they were even reprinted a few years ago, and we are here especially concerned with the relations that exist even now between Jews and superstition. 1. "Sēpher Tol'dôth Adām," by Elia Ba'al Shem, firstly at Wilhermsdorf, 1734; in an undated new impression, names the same place of printing. 2. "Sēpher Rēphu'ôth," Kolomea, 1880, 18a-24a, secret remedies from *David Salomo Eybeschütz's* "Lēbushê šērād." 3. "Sēpher Zekhirā^b," by *Sacharja Plungian*, Hamburg, 1709, and often in the Warsaw edit., 1875. 4.

* "Judaeus quidem fugit, et Papa non sanatus est. The blood-money was a ducat for each poor child. No wonder that the fable of the Passover blood persisted. Infessura and Raynaldus n. xxi. The Florentine Valori, however, gives no information of the kind."—[Also Burkhard's diary has here a hiatus, as Gregorovius mentions in another place: The Manuscript in the Chigiana stops at the 14th July, 1492, and then begins the Pontificate of Alexander VI. with his elevation to the throne.]

† *J. A. Benjacob*, "Oçar-ha-sepharim," Wilna 1880, p. 407 sq ; 548-50 gives a fairly copious, but yet incomplete list.

"Sēpher Miph'alôth 'Elohîm," by the Kabbalists, *Joel Ba'al Shem* and *Naphtali ben Isaak Kohen*, and the physician *Simḥa*, Zolkiew (?), 1810; Sklow, 1821; according to the Lemberg edition, 1872 (128).*

Some samples. Tholedoth Adam prescribes for jaundice: "Let the patient take a yellow turnip, make water† into it, and hang it in the chimney," and "Let goose-dung be put in wine, and let the patient drink without knowing about it." Against fever: "Take some of the patient's urine, add milk and bread to it, and give it to a dog to eat." Against fever and other illnesses: "Let the patient bury a small mug of his water under an elder-tree, and say thrice: 'Consumption, jaundice, vomiting-illness, siebenundsiebzigerlei‡ ("seventy-seven kinds of") illness; it is better I bury you than you me.' " To stop the bleeding of the circumcision wound: "Take warm pig's dung, and lay it on the child's belly." To stop menstrual bleeding: "Pulverise a ruby, and drink it in water or wine." One's own blood helps against bleeding: "Boil the circumcision blood or blood from the nose till it becomes a dry mass, and sprinkle this on the circumcision wound or the nose;" or: "Write on the nose or the forehead with the still fluid nose-blood: 'tîb be'tîb pe'nîm be'dām,' or 'zēṭō' (זֵּט) = Gk. 'ζῆτω' § 'let him live.' " Quite

* Similar writings have been utilised by A. Grunwald, "Aus Haus-apotheke und Hexenküche," in *Mittheilungen der Gesellschaft für jüdische Volkskunde*, 1900, 1-87, and 1907, 118-45, (chiefly manuscript, in Hamburg and in Vienna).—M. Ginsburger, "Jüdische Volksmedizin im Elsass," *ibid.* 1907, 1-10, mentions a volume written in Alsace in 1777 by Joseph Lehmann, with recipes and prescriptions ("Segulloth u-rephu'oth"), whose contents are said to be very similar to those in "Albertus Magnus" [v. *supr.* p. 21].

† *Pliny*, Nat. Hist. xxviii., 6, 18; *Bergel*, "Medizin der Talmudisten," 63; *Strackerjan* II., 115; *Wuttke*² §182, 338, 477, 493 sq., 500, 505, 530 sq., 541; *Frischbier* 58; "Mélusine," III., 278 (Vosges).

‡ For the number "77" cf. the proverbs in *Frischbier* 54.

§ In the Palest. Talmud "Berakhoth" vi., fol. 10^d: "If anybody sneezes at a meal, one must not cry out to him 'זֵּט' "ζῆτω[.]'" (live! =be healthy!) because otherwise he might swallow the wrong way dangerously."

similar stuff in the Sepher Rephuoth (e.g. 4a. 14b. sq.) from which let also the following be taken. Externally applied: fox's blood and wolf's blood are good for stone in the bladder; ram's blood for colic, weasel blood for scrofula and podagra; wolf's blood in deafness; pigeon's blood in eye-ache; dry raven's blood, fresh hare's blood, and hare's gall in hemorrhoids. In excessive or improper bleeding let the woman bake some of the blood in bread, and give it a pig to eat. The coming-out of a tooth is effected by the laying-on of the tooth of a corpse. For the plague there is a tried and approved remedy 23a: lay the key of the house in a dead Jew's hand. In order to be protected from all evils, gird yourself with the rope with which a criminal has been hung, No. 20a (Cf. supr. p. 47 sq.).

B. W. Schiffer (fictitious name for "Segel!") "Alltagglauben u. volktümliche Heilkunde galizischer Juden," *Ur-Quell*, 1893. Under the pillow of a person seriously ill is put a cloth which has previously lain on the grave of a pious person (119). If a woman after her first child wishes to have a boy, the after-birth should be given to a dog to devour; if a girl, to a bitch. "An efficacious, but godless remedy," an old Jewish nurse remarked to me" [*B. W. Sch.*] (187). Washing with urine as a cure, rarely (211). For epilepsy: Kill a cock and let it putrefy (273).—*B. Benczer*, "Jüd. Volksmedizin in Ostgalizien," *Ur-Quell*, 1893, 42, 120 sq. (no blood).—*J. Spinner*, "Zur Volkskunde galizischer Juden," *ibid.*, 1893, 95 sq. *J. A. Charap*, "Volksglaube galizischer Juden," *ibid.*, 1894, 81 (No blood. Love magic: Hold an apple about an hour under the right arm, and then give it to the girl).—*B. W. Segel*, "Materyaly do etnografii żydów wschodnio-galicyjskich," Cracow, 1893 (72). Cf. *Ur-Quell*, 1894, 184.

For authentic proofs that these remedies are known to the people, v. URQUELL, 1894, 290 sq. (remedies for epilepsy and jaundice, collected in London among Jewish emigrants from Russian Poland: URQUELL, 1898, 33 sq. — "In order to get children, barren women drink water in which was boiled moss which had been plucked at the ruins of the Temple wall.—The Sephardim [Spanish Jews] prepare a remedy from the powder of bones which are found beneath the sand of the desert. These bones are mostly connected with the pilgrims for whom the simoon has ready a grave in the glowing desert-sand. The collected bones are reduced to dust and sold to the apothecaries. The powder is shaken up with mead, and it is given every now and then to the patient, who has been washed beforehand and wrapt in white linen." URQUELL, 1894, 225 (after Moses Reischer, "Schcarê Jerushalajim," Lemberg, 1875).

So far as regards the use of human blood, the superstitious Jew uses only his own blood, and particularly indeed for the stopping of bleeding.—Apart from this only menstrual blood (cf. *supr.* p. 51 sq.) is mentioned, and that too quite seldom. Against fire, "Sepher Zekhira," 130: Let a garment stained with such blood be hung at the fire on a long rod. Let the sufferer from quartan fever put on such a garment, "Sepher Rephuoth," No. 17 b. In order to be invisible, put water melons first in such blood, then in the earth; after the new fruits have ripened, one of them will make him invisible who carries it about with him, *ibid.* 23 b.* For podagra the smearing of the menstrual blood of a woman who has borne for the first time is a help. Tholedoth Adam, 96, and Miphaloth Elohim, 96. If a midwife is visited by a menstruating woman, the child gets leprosy on the head and face. Cure for it: Bathe the child with the stained shift, *Ur-Quell*, 1893, 171 [*v. sup.* p. 141, line 19]. Otherwise as far as I perceive, in superstition among Jews blood is never mentioned as a cure for leprosy (cf. *supr.* p. 62 sq.).—Also, as far as my knowledge goes, there is nowhere the point, that animal blood or even human blood, in particular the blood of another

* Cf. *Wuttke*,² §482 sq.

man, should be drunk or swallowed dry for superstitious purposes.

Corpses as 'pain-removers' (Cf. Ch. 8): In the "Hatham Sophêr" of the Pressburg Rabbi, Moses Sopher (1762-1839) is a technical decision on the following query put from West Hungary: A man of the family of the Aaronides, who must not touch a corpse [Cf. *supr.* Ch. 14 G], suffers severely from epilepsy. May he, to cure himself, take a dead man's hand and say: "Take this evil from me; you it will not hurt, and me you will benefit thereby?" (*L. Mandl, Ur-Quell*, 1895, 37). Cf. *supr.* Ch. 8 D.—When about three decades ago many Israelite children were carried off by an epidemic in a small West Hungarian town, an old man put a padlock [cf. *sup.* p. 68] into the grave of a child just buried, threw the key away and spoke: "With you shall everything evil be shut up." *L. Mandl, Ur-Quell*, 1895, 37.

CASSEL 34 says that "even recently Jewish bridal pairs in Silesia mingled blood from their fingers at the wedding." Nothing is known about it by the Christians and Jews I have asked; also in books nothing was to be found. If the statement is correct, the custom may be explained according to Ch. 3.

E. The attentive reader will admit that a considerable amount of the practices here alluded to are of non-Jewish origin. The reference appearing in but few passages to something specifically Jewish is obviously not aboriginal, as in the "Sepher Rephuoth," 19 a b: "In order to stop an enemy's tongue, take wax of an Atonement Day candle, put a spider into it, then stick it in your mouth and speak, 'As the spider endures in the wax, so may all enemies, who do evil, be in my hand and power, that I may be able to do them evil, but not they me.' " Quite as little, of course, do the concluding words, "In the name of the Father, and the Son, and the Holy Ghost! Amen" (e.g. *supr.* p. 57), used in many magic formulas, "sympathetic,"

and other superstitious attempts to cure by superstitious Christians, prove any connection between these superstitious forms and the Christian religion. The other popular-medical and purely superstitious ideas, which are propounded in the Jewish medical and secret-cure books, are, as is established in the first part of this work, common to the whole of mankind. Also the fact that there is but little of the kind to be discovered in the Talmuds, which are yet so comprehensive, corroborates the assumption that much was introduced later from non-Jewish circles.

F. Relying on the *Bernstein* case, which was much discussed in February and March, 1889, not a few papers at the time accused the Jews of ritual employment of blood. *H. Desportes*, 244-8, and many others repeated this charge in 1890.—A Jewish candidate for a Rabbiship, Max B., of Breslau, was on 21 February, 1889, condemned for doing deliberate bodily harm, by making a slight scratch* on the skin of the penis of Severin Hacke, a Christian boy, which had caused a few drops of blood to flow. The circumstance that B. had immediately soaked up the blood in two bits of blotting paper was from the start convincing proof to me that the "Christian blood" was not intended to serve any of the objects commanded or even allowed by Jewish religion, that it was much rather a case of "blood-superstition." This conviction was brilliantly confirmed by the official publication about the case. The *Vierteljahrsschrift für gerichtliche Medizin*, 1891, 207-35, published in regard to the B. case the supreme decision of the Royal Scientific Committee for the medical profession of 5 Nov., 1890. An autobiography of B. himself, printed there, states that B., tortured by pangs of conscience, owing to non-fulfilment of the ceremonial

* The accusation, which has been several times made, that there was "repeated tapping of blood," is untrue.

law, tried *beforehand*, in the case of two *Jewish* boys, to replace by a quite similar scratch the circumcision which had not been at all, or had been unlawfully carried out in their regard, in order to announce to God his repentance by such voluntary action. It then goes on further (220 sq.): "The performance of the acts of repentance lightened my spirits, but did not quite content me, so I made up my mind to free myself from sin. Now since, according to the Biblical doctrine, the soul is contained in men's blood, and since my sin-burdened soul could only be atoned for by an innocent one, I had to get blood I could use from a human being who was without sin. Then as I knew the boy H. was suitable, as his soul was sinless, I resolved to procure myself blood from him, and I dealt with H. as a few months before with the two others, but carrying out the circumcision on this occasion without intending to complete it, as it was useless to a Christian boy. It is possible those first two actions in my search for freedom from sin guided me. I kept the blood I got on a sheet of blotting paper, and shortly undertook my atonement with it. After it had itself become sinful by taking on itself my sins, I buried it in a cemetery, as it could not remain in the vicinity of men." (Cf. Leviticus xvi., 21: The high priest on Atonement Day lays the sins of the people of Israel on the goat, which is then to be driven into the wilderness). The Royal Scientific Committee for the Medical Profession did not investigate the connection of the superstition appearing in B. with other ancient forms of superstition, none of which have any specifically Jewish stamp, and therefore they did not use the general key to the explanation of B.'s method or action. On the other hand they, or rather the report agreed to by them, of the judicial expert, Professor Dr. Lesser, of Breslau, who was first consulted, gives an answer to the question whether such a

superstition in a man of B.'s education was reconcilable with mental equilibrium. P. 210: "Not merely the mother's, but also the father's relatives were not intact in regard to the central nervous system; no fewer than seven of B.'s relatives, some on the mother's, some on the father's side, had died mad or were still alive in a condition of insanity. The deputation came to the conclusion (234 sq.) based upon personal observation of B. in the Charité Hospital at Berlin: "(1) that B. is diseased in mind, and suffers from religious madness, *Paranoia chronica religiosa*; (2) that he committed the deeds of bodily injury he was charged with, in a state of morbid disturbance of his mental activity, by which his free decision of will was excluded."—Thus the "Bernstein case" must be judged just like the occurrences described in Ch. 13.*

* I do not think it impossible that some medical superstition had also something to do with B.'s action. The consulted medical experts, as far as I know, did not go farther into this question.

XVI. IS THE USE OF CHRISTIAN BLOOD REQUIRED OR ALLOWED FOR ANY RITE WHATEVER OF THE JEWISH RELIGION?

That the question whether the use of the blood of a non-Jew, particularly the use of Christian blood, is requisite or allowed, perhaps for the preparation of the Easter loaves (Mazzoth) or for the Easter wine—that this question is to be answered in the negative, is already sufficiently obvious from the collective whole of the previous researches. Yet I think I should adduce some further reasons for the negation.

If the use of Christian blood were commanded, or even only allowed, there would be bound to be passages referring to it in the Halakhish literature of the Jews, which is positively colossal in its comprehensiveness, and enters into every detail of both religious and domestic life. But neither the zeal of the experts among the controversialists of Christian faith nor the hate-sharpened penetration of those proselytes, who wished to show their reliance on the new religion by fanatical enmity towards the Jews, has been able to extract anything out of all those writings which could in the least serve for corroboration of the notion. It is also not to be expected that such passages shall yet be discovered in MSS. of the Talmud and the other ancient Jewish literary productions; the learned Spanish Dominican, Raimundus Martin (second half of the 13th century), whose "*Pugio fidei adversus Mauros et Judaeos*" has taken all its numerous quo-

tations from Talmud and Midrash MSS., knows absolutely nothing of the charge here in question. There is also absolutely nothing to be found in the collections of the passages struck out by the censorship in the later editions of the Talmud and in the big collection of variants, "Diquqê Sophêrîm," by *R. Rabbinowicz*, that could afford any sort of corroboration of the "blood-charge."

B. Those proselytes, who have given voice to the accusation in question against Judaism, have been throughout both malignant and ignorant enemies of the Jews, on whose statements, as no proofs are afforded, no weight can be laid, e.g.: *Samuel Friederich Brenz*, author of "Jüdischer abgestreiffter Schlangen-Balg," Nuremberg, 1614 (again printed in *J. Wülfer's* "Theriaca Judaica ad examen revocata," *ibid.* 1681, 4°), or *Paul Christian Kirchner*,* author of "Jüdisches Ceremoniel Frankfurt, 1720," or *Paulus Meyer*, whom the Berlin Anti-Semites had hired to libel me in 1892, and who then on account of his book† "Wölfe in Schafsfell, Schafe in Wolfspelz! Enthüllungen über die Judenmission und eine Abrechnung mit Professor Strack. Alle Rechte vom Autor vorbehalten!" *L.*,

* What sort of a fellow this *Kirchner* was, *Joh. de le Roi*, "Die Evangelische Christenheit und die Juden" I. (1884), 405, and *S. J. Jugendres*, the preparer of a second, improved edition of the "Ceremoniel," Nuremberg, 1734, 150, have shown. The latter at the same time gives the reason why *Kirchner* "should have remained at home with this accusation." That *Kirchner* deliberately uttered falsehood can be inferred from a letter of the learned Pastor Chr. Theoph. Unger (ob. 1719) to Joh. Chr. Wolf (v. his "Bibl. Hebr." III., 914): "Miror, qua fronte Kirchnerus talia scripserit. Nam ipse mihi non rogatus, cum in sermones de Christianorum criminationibus, Judaeis imputatis, incideremus, coram adfirmavit sancte disertis verbis; Judaeos quidem omnes et singulos esse Christianorum hostes infensissimos; eo tamen ipsis injuriam fieri, quod a nonnullis incusarentur, ac si Christianorum sanguinem ad certos usus adhiberent."

† "Wolves in Sheep's Clothing. Sheep in Wolves' Clothing! Revelations about the Jew mission and a reckoning with Professor Strack. All rights reserved by the author!"

1893 (94), was condemned by the Royal Court of Sessions at Leipsic, in November, 1894, to a year and ten months' imprisonment for "libellous insult." About his "operations" in Vienna Cf. Ch. 18 for the year 1893 (p. 224). As to the denial given by numerous proselytes, v. Ch. 19, B.

C. About the middle of the 8th century, A.D., arose the sect of the Karaeans, of whom even now the survivors, not very numerous indeed, dwell especially in the Crimea, in Poland, and in Cairo. The Karaeans are essentially, apart altogether from anything else, differentiated from the other Jews, the so-called Rabbanites, by the fact that they reject the Talmud, while the latter acknowledge it. A violent enmity existed, and still exists, between Rabbanites and Karaeans, which has also found vent in numerous writings. Now, no one has ever believed that the Karaeans use Christian blood for the purposes of their ritual. If, then, there were such a ritual among the Rabbanites it would be perfectly unintelligible that this difference is nowhere touched upon in the Jewish polemics, that neither the Rabbanites reproach the Karaeans with the non-accomplishment of this rite, nor the Karaeans reproach the Rabbanites with this murderous and cannibalistic savagery.

D. *The Sabbathaically-disposed Frankists, fanatical believers in the Sohar, asserted in the presence of the Bishop Nik. Dembowski of Kamienec Podolsk, 1756 and 1757, not only: that according to the Sohar, the Godhead consists of three persons alike one to another, which form at the same time a trinity and a unity, and that the Godhead has continually assumed human form, in order to show himself visibly to all, but also: that the Talmud contained the most abominable things, inculcated the slaughter of Christians as a religious ordinance, and the adherents of the Talmud used the blood of Christians. And in 1759 they*

declared to the Archbishop Wratislaw Lubieski, that they panted for Baptism like the hart for the water-springs, and offered to prove "that the Talmudists shed innocent Christian blood, even more than the heathens, lusted after it, and made use of it." At the same time they asked to have dwelling places assigned them east of Lemberg, in order to be able to live by the work of their hands, "where the Talmudic brandy-farmers nurtured drunkenness, sucked out the blood of poor Christians, and marked it up with double chalk." In May two deputies of the Frankists pronounced in the name of all of them before Canon Mikulski the confession: The cross was the symbol of the Holy Trinity, and the seal of the Messiah. It concluded "The Talmud taught the use of the blood of Christians, and whoever believed in it, was bound to use the blood." At the discussion carried on in July in the Cathedral of Lemberg, under Mikulski's presidency, the Frankists tried to show "that the Sohar taught the trinity, and that one of the persons in the Godhead had become flesh. . . . That such ideas occurred in the Talmud," the Talmudists "could not deny. They had, indeed, been able to repel with all decisiveness the fictitious assertion as to the use of the blood of Christian children, and the blood-thirstiness of the Talmud, and to appeal to the testimony of Christians and even to statements of Popes. But they were ignorant about their own history of suffering, and their ignorance has avenged itself upon them. It is, indeed, credible that the Talmudic spokesmen returned home ashamed and confused after three days' discussion. Even the blood accusation remained sticking to their confession." Soon after the disputation, about a thousand Soharites had themselves baptized, on the pressure of the polish ecclesiastics; in November also Frank himself, who had brought it to pass that the King was inscribed

as his godfather (Jakob Frank called himself, after that, Joseph). As it became evident that the baptism was to him merely a means to an end, and he allowed himself in secret to be worshipped as God Incarnate and "Holy Lord," he was confined in March, 1760, in the monastery of Czenstochow. After thirteen years' confinement he was set free by the Russians, and played for many years more the part of an impostor in Vienna, Brünn, and in Offenbach; he died in 1791.

The preceding is taken as far as possible verbatim from H. GRÄTZ, "*Geschichte der Juden*,"² X., 425 sq., 430 sq. Grätz, however, is mistaken, when trusting the exceedingly one-sided Jakob Emden "*Hith'abbekûth*," Altona, 1726 sq., 35), he writes that the Hamburg Rabbi, JONATHAN EIBESCHÜTZ, had remained "dumb" to the imploring entreaty of the Polish Jews that he should "meet the accusation of the use of Christian blood."*—As this sentence has left an impression on Christians, that there might after all be something in the blood-accusation, I will here put the facts of the case clearly. Eibeschütz not only himself elaborated a detailed, professional report in December, 1759 (probably for despatch to the Danish Government), but also repeatedly urged Christian scholars to express their views. E.g. in 1760 (he was impelled to do so precisely by the lies of the Frankists) the well-known Professor of Theology in Halle, Chr. Ben. Michaelis, and John. Sal. Semler, v. "*Jüdische Volks- und Haus-Kalender für das Jahr 1893*," Breslau, Jahrbuch, p. 79-109. Semler's pregnant exposition closes with the sentences: "But from it all comes the irrefutable inference that people who impute guilt to the Jews and want to prove from the books of their law that they use Christian blood, must

* "*Christentums*" in Grätz is obviously a printer's error.

be either very illiterate simpletons or malignant hostile spirits. . . . and that the Jews could not be accused before any equitable magistrate upon such frivolous wretched charges, but far rather such simple or malignant accusers might be repulsed, and probably even held to an apology." Jonathan Eibeschiütz himself writes at the beginning of his work: "I have had to hear, not merely with the greatest exasperation, but also with the greatest sorrow, how a few godless people, forgetful of honour, who a long time ago were expelled from the Jewish Synagogue, have banded together, and in order to conceal their viciousness have tried to diminish the Jewish nation in the sight of the Christian high authorities, and to affirm with baseless, even altogether lying sentences taken from Jewish books, that the Jewish nation has need of Christian blood for its chief ceremonies. BUT THIS ACCUSATION IS SO GODLESS THAT ONE HAS FAIRLY TO WONDER HOW THE EARTH CAN BEAR SUCH PEOPLE ON ITS SOIL."—The manuscript which contains these three documents has been transferred out of the property left by Dr. B. Zuckermann to the Jewish Theological Seminary at Breslau.—And already in 1736, likewise at the request of Eibeschiütz, Prof. F. Haselbauer, of Prague, delivered a pronouncement against the blood accusation, *v. inf. Ch.* 19 E.

E. It is generally admitted that those Jews who held fast at all to their religious law, or now hold fast, have always been ready, or still are ready, to give up their lives rather than to become unfaithful to that law. If, then, there were any phrase whatever that ordained the use of Christian blood, such blood would be annually requisite, would therefore also be shed; in that case, however, a considerable number of instances must doubtless have been alluded to, espe-

cially during the period of the last hundred years, at least in those law-governed States of Europe in whose midst the Jews live in scattered groups. Yet such proofs are altogether wanting.—Again, the accusation of the ritual use of blood would be bound to have been declared and to be declared everywhere; also, it would be bound to have been referred to in every century since the establishment of the Christian religion; or, at any rate, since the Christian religion has become the ruling one in the old Roman Empire. But there is no “everywhere” nor “at all periods” to be found in this case. It is especially noticeable that the decree by which the “Catholic Kings” Ferdinand of Aragon and Isabella of Castile, on 31st March, 1492, commanded all the Jews of Spain, Sicily and Sardinia to emigrate within four months on pain of death, does not mention the blood accusation.

F. In order to make the assertion of the ritual use of blood plausible, people talk readily about “Schächtschnitt” (Jewish butcher’s cut), and the employment of a “Schächtmesser” (Jewish butcher’s knife); also “Schächter” (Jewish butchers) are accused, by preference, of killing Christian children. It is on that account very notable that Joseph The ’omim, a Rabbi of Lemberg and Frankfort a. O. (ob. 1793), in his extremely prized Hebrew commentary, “Peri megadim” (Be., 1772, sq.), on the first two parts of the “Schulhan Arukh, Jore Dea,” 8, relates the following:—A “Schächter” bought a knife which an executioner had used at an execution, and wanted to use it for his own professional purposes. Rabbi Joseph declares this forbidden; because human flesh was forbidden, and the human flesh absorbed by the knife would combine with the animal flesh in slaugh-

* “Schächten” is the verb used in German for “to butcher” in the Jewish manner; the usual Gentile butcher “schlachtet,” not “schächtet.”—Translator.

tering, and thereby make the latter also forbidden. Whoever affirms the ritual killing of Christian children by "Schächtung" (Jewish butchering) is bound to assume that the "Schächter" have *two* sets of "Schächtmesser," one for the animals which are to be slaughtered, the other . . . would not such an assumption exceed the extremity of foolishness?

G. Every experienced criminalist, especially every investigating judge who carefully handles criminal cases, knows that the detailed information of public journals about "interesting cases" has often acted as a provoking influence on the imaginations of men, who were not firmly established in the good or were already disposed to the bad. The fact that men who make attempts on crowned heads, even when the bullet or the dagger has not reached its mark, are, at least temporarily, notorious through the daily Press, has provoked many a fresh attempted murder of the kind.* Accordingly, it might be *imaginable* that precisely the unceasing repetition of the idea that the Jews want Christian blood might have suggested or might suggest, † somewhere, at some time, to a subject not quite mentally responsible who happens to have been born a Jew, just to try whether Christian blood was really a quite different fluid from Jewish blood. An incident of the kind could not be laid to the charge of the Jewish religion.

* The imitative impulse altogether plays a great part in criminology, v. e.g. *Lombroso*, II., 289-91, 86, 106.

† *O. Stoll*, "Suggestion und Hypnotismus in der Völkerpsychologie," L. 1894 (523).

XVII. THE AUSTRIAN PROFESSOR AND CANON AUG. ROHLING

The Imperial-Royal Austrian Professor Aug. Rohling, of Prague, became in 1883 the mainstay of the blood accusation levelled against the Jewish religion. To the scientific world, indeed, his name has never been worth anything. His polemic against the Talmud and his "proofs" of the reality of the Jewish blood-ritual were of such a kind that one could only be in doubt whether, owing to his malignancy, the penal law ought to be invoked, or owing to his spiritual obfuscation the doctor ought to step in. It unfortunately happens, however, when one looks at the result, that it is often far less important whether an assertion is true than whether it is believed. Therefore, as Aug. Rohling, in consequence firstly of the praise of very numerous partisan newspapers, secondly, of the irresponsible patronage, even favouritism, on the part of the then Austrian Ministry of Education, was blindly believed in very wide circles, not only of Austria, but also of Germany, nay, even of France and other countries, I wrote in September, 1892, in the fourth edition of this book:—

"I PUBLICLY ACCUSE HEREWITH THE IMPERIAL ROYAL AUSTRIAN PROFESSOR AND CANON AUGUST ROHLING OF PERJURY AND GROSS FORGERIES. *I further publicly ask those who, after reading this book, protect the aforesaid Aug. Rohling, whether they are not making themselves guilty of aiding in the continuance*

of the aforesaid crime or delinquency. Finally I declare that Aug. Rohling has given numerous proofs in his judgments on Jewish literature and Jewish religion of his disgraceful ignorance, and that he got the copious quotations from Talmudic and Rabbinical literature which blind the lay mind, partly copied out of Eisenmenger's "Entdecktes Judenthum," partly guided by others, especially by Ahron Brimann.—I am ready to establish this grave accusation in the presence of any Court of Justice."

Although this edition sold to the extent of 9,000 copies, and numerous papers, especially Austrian, quoted my words and made them widely known, neither Rohling nor the Austrian Ministry of Education took action against me. Rohling kept silent, in the hope that his reputation among the racial Anti-Semites, whose feelings of justice are dulled by hatred, could not be damaged by anything whatever, and that the great majority of people partly possess a short memory, partly had remained ignorant of my accusation. At any rate, I will to the best of my ability prevent Rohling from being again in the future regarded as an expert. For that reason I have here repeated my accusation, and bring forward some points, at least, to substantiate it.

Rohling became most known through his book (which was ALMOST ALL COPIED OUT OF EISENMENGER) "Der Talmudjude," Münster, 1871; in 6th edition, 1877 (126). The "Entdeckte Judenthum," of Eisenmenger, owing to the one-sidedness with which the author has made his compilation, offers no accurate picture of the Jew who holds fast to the Talmud; yet the reader is able, at least to a certain degree, easily to check his [i.e., E.'s] assertions because Eisenmenger everywhere gives the Hebrew or Aramaic wording of the original,

and indeed frequently long extracts.* Rohling, however, only quotes those words which exactly suit his purpose, without any consideration of the context, and indeed only in the German language (according to E.'s translation), so that his exposition is not merely a caricature of the truth, but even the contrary of it.—The most important counterblast is that of FRANZ DELITZSCH, "Rohling's Talmudjude," L., 1881 (64); 5th impression enlarged by a continuation, 1881 (87). Among writings of Jewish authors I only name: JOSEF NOBEL, "Kritisches Richtschwert für Rohling's 'Talmudjude,'" Totis (Halberstadt), 1881 (87).—Rohling rejoined in "Franz Delitzsch und die Judenfrage,"² Prague, 1881 (155). With how little knowledge and veracity, DELITZSCH has showed in the 7th edition of his already-mentioned work, L., 1881 (120); Cf. also DELITZSCH's "Was Dr. Aug. Rohling beschworen hat und beschwören will," L., 1883 (39).

Rohling followed up with "Meine Antworten an die Rabbiner. Oder: Fünf Briefe über den Talmudismus und das Blut-Ritual der Juden," Prague, 1883 (106), and "Die Polemik und das Menschenopfer des Rabbinismus," Paderborn, 1883 (108).—Rejoinders by Delitzsch: "Schachmatt den Blutlignern Rohling und Justus," Erlangen, 1883 (43), and: "Neueste Traumgesichte des antisemitischen Propheten," Erlangen, 1883 (32).—JOSEF BLOCH, Rabbi at Floridsdorf, near Vienna, also wrote very severely against the "Antworten," in the WIENER ALLGEMEINE ZEITUNG, 22 Dec., 1882; 6, 10, and 24 January, 1883, which articles are reproduced in "Acten und Gutachten in dem Prozesse Rohling contra Bloch," I. (Vienna, 1890), 5-89. This book of

* Cf. A. Th. Hartmann, "Johann Andreas Eisenmenger und seine jüdischen Gegner," Parchim 1834 (40).

25 sheets contains altogether an abundance of conclusive evidence against Rohling.

Rohling was repeatedly and publicly accused by Franz Delitzsch and others not only of gross ignorance and malignant distortions, but also perjury. R. went on lying and kept on indulging again and again in false swearing, in the comforting conviction that the authorities over him would not make up their minds to take steps against him, or even allow the actual state of affairs to be expertly examined into. At length R.'s attempt to influence the Hungarian court of justice of Nyiregyhaza (Tisza-Eszlar trial) caused the aforesaid *J. Bloch* to accuse Rohling ("Acten," I., 109-20) of offering perjury in the *Wiener Morgenpost* of 1st to 4th July, 1883, in such strong terms, *that R. could not but take action, and, in fact, instituted an action "for insult to honour." Bloch pronounced himself ready to produce the proof of the truth of what he wrote. He prepared this proof in an uncommonly thorough-going manner, so that the judicial proceedings could not be commenced before 18th November, 1885, and the twelve following days. *Just*

* A few examples: "His lying Talmudic quotations he has already often solemnly sworn to An Imperial Royal professor with repeated false swearings is in itself a unique fact in the variegated changeful history of Austrian Universities But a forum must at last be found before which lying, which has lost conscience and shame, habitually carried on, is judged according to truth and law If, meanwhile, naked mendacity and fraud prostitute themselves before the whole world in barbaric nudity free from shame, it must be named by its true name and recalled to decency and morality. The professor, however, is ever ready and greedy to swear, especially then when he puts forward assumptions, and propounds assertions about which he is sure, that, being without the slightest shadow of truth, they would be harshly repelled by all experts The Professor of Hebrew Antiquities at Prague carries on lying like a handicraft."—Cf. also Bloch's "Rohling und kein Ende" in the *Oesterreichische Wochenschrift*, 12 August 1892, No. 33 (R. is there repeatedly termed the "perjury-canon"), as well as the article, "Meineid" in *Jüdische Presse*, 1892, No. 30-3, 35.

before the proceedings Rohling simply withdrew the charge! Cf. also *Joseph Kopp* (a Catholic, and a well-known barrister-at-law in Vienna), "Zur Judenfrage nach den Akten des Prozesses Rohling-Bloch,"³ L., 1886 (199).

According to R.'s statement—and here he seems to have uttered the truth for once—the Ministry commanded him, after the appearance of the "Antworten" and the "Polemik," "to leave the Jewish question alone on his part." This command afforded him the welcome opportunity to write *under a false name* a justification of his whole conduct and a laudation of his own erudition, and so to create the *impression* that there was a Christian scholar and expert in the Talmud who had tested *and* approved of R.'s assertions! "Prof. Dr. Rohling, Die Judenfrage und die öffentliche Meinung. Von Abbé Dr. Clemens Victor," L., 1887 (83). Victor is nobody, but Rohling himself, although R. has obstinately denied it. So far as this writing shows wide reading in Jewish literature, it does not proceed from Victor-Rohling, but from a convert (probably from notes of Brimann, which R. has in part entirely misunderstood)—and so far R. has indeed a certain right to deny his authorship; in all main points, however, the same ignorance and mendacity come to light as in the writings describing the aforesaid Rohling as their author.

At any rate, two examples, intelligible to any reader, may be adduced of Rohling's *ignorance*. He translates "dam bethulîm" not "sanguis *virginitatis*," but "sanguis virginum," which in Hebrew would be "dam bethulôth." The very frequent expression "Am ha-'āreç," "the mass ignorant of the law" (John vii. 49, "this people who knoweth not the law"—in particular, the "tradition of the elders"—or also "the individual Jew ignorant of the

law," he translates "non-Jew!" and thus he renders a saying of the Rabbi Eleasar: "It is permitted even on the Day of Atonement, when it falls on the Sabbath, to stab a non-Jew." That the sentence, which is formulated with real Oriental coarseness, is not to be taken literally, but is merely a proof of the fanatical hatred dividing those learned in the law from those ignorant of it, is shown by the opposite saying of the Rabbi Aqibâ, not quoted by R., which has been handed down on *the same* page of the Talmud, Pesahîm 49b—"When I was an 'Am ha-āreç, I said: Give me a learned man that I may bite him like an ass."

Between most of the others, especially the older advocates of the "blood-charge" and Rohling, there is in particular this difference, which is, indeed, only secondary as far as results go, that R. does not so much assert the partaking of Christian blood, but rather the effusion of Christian blood by the murdering of Christians as an object of the Jewish ritual.

Now what are the *proofs*? Firstly, the unproved and unprovable assertion of the existence of a *tradition* about the blood-ritual or ritual blood-murder, *orally* handed down from generation to generation. I think I may declare there is at the present moment absolutely no domain of the Jewish ritual, however remote in appearance, which has not been dealt with in more than one *printed* book.

Rohling makes particularly much ado* about a

* Cf. R.'s writing, dated 10th July, 1892 (during the Xanten proceedings) to the District Court at Cleve: "If *the facts of history* cannot be denied, it is indeed unintelligible that, in spite of the *castration* of certain Rabbinical works there are still *texts* here and there, which point to the subject The Talmud hints at the matter even in the castrated editions [about "Kethuboth" 102^b v. infr. p. 162 sq.]; Sefer halkutim and Zohar speak more definitely, as is stated in my work, "Polemik und Menschenopfer des Rabbinismus" (Paderborn, 1883). This statement is to-day still completely convincing to me But since my

passage in the "Sêpher ha-liqquṭin," written down after the discourses of the Kabbalist Isaak Luria (b. 1533, d. 1572, in Safet), the Jerusalem edition of which R. used, I have had since 1884, and about some passages of the "Zohar." Against the crazy interpretations of R. cf. *Franz Delitzsch*, "Schachmatt," and *Ad. Merx*, "Wissenschaftliches Gutachten über den wahren Sinn der Stellen aus dem Sohar und aus Vital's liqquṭim, auf die Herr Professor Rohling seine Blutbeschuldigung gründen will," Vienna, 1885 (repeated in *Bloch*, "Acten," I., 125-38). The original phrasing of these presumably so blood-thirsty passages is also to be found in "Acten," I., 353-7. To this may be added the following: *Rohling made the acquaintance of these passages through Brimann* and blindly believed his interpretations. Brimann, however, writes in his work bearing the date 1885, dedicated to Prince-Archbishop Eder, of Salzburg, "Die Kabbala" (Innsbruck, 58),† p. 44: "How*

holy conviction (! !) was officially branded a frivolity before a court of law (by the judicial expert, Prof. Th. Nöldeke), I held it to be my duty to inform you that, in view of death and my eternal Judge I cannot speak otherwise, and must confess that the blood-accusation is the truth."

* *Dr. Justus* [pseudonym of Ahron Brimann], "Der Judenspiegel," 4th edition, Paderborn 1883, 80. About Rohling's dependence on Br. v. also "Acten" I., 205, 207.

† The work certainly appeared without a name; I know, however, from an absolutely sure source (through a Christian theologian descended from a Christian family), that Br. is the author. And Br.'s testimony must be decisive for R.; for even in 1887 (I will not here touch upon testimonies from the year 1883) *Rohling-Victor*, 10, writes: "*Brimann . . . is . . . an altogether honourable, strong man, who always studies honourable conduct, and is entirely worthy of every confidence.*"—I have good reason for the belief that Br. adhered later on, too, to his depreciatory judgment of R. (the letter of Br. communicated by Rohling-Victor, 14-6, is either a forgery or was extracted for Br. by some stratagem). And, besides, I am convinced (till proof of the contrary), that the fifth edition of the "Judenspiegel" which appeared in 1892 was produced *without* the author's express consent. Possibly Br. sold his author's rights in return for a single payment or for some other cause he could not resist; but he did *not* collaborate in that edition.

many there are, unfortunately, who from *ignorance* believe or from *malice* wish to make others believe that the Kabbala contains nothing but murder and conflagration, slaughter of virgins, assassination of Kings. . . . What a *disgrace*. . . . to our century. . . . that there are still such fools as to lend ear to such malignant calumniations." In the Kabbala one could "find true pearls, which will afford such an apologia for Christianity as could hardly have been expected." And p. 41: "How unskilfully Messrs. the Jew-eaters or the so-called anti-semitic scholars exploit quite harmless passages in their *amazing ignorance*, can be seen from the truly *laughable interpretation* of this Sohar text in [Rohling's] 'Polemik und Menschenopfer,' etc., p. 62!"

For a considerable time R. was of the opinion that ritual blood-murder was taught indeed in oral tradition as well as in the books of the Kabbala (the Jewish mysticism), but that it could not be pointed out in the Talmud. But as he sought and wanted to find, he found. He first of all gave information of his find in the *Antisemitische Correspondenz*, No. 171, of 22 November, 1891. He then disseminated (as a contribution to the *Neue Deutsche Zeitung*, of 16 March, 1892, evening edition, and in other ways) a pamphlet "Eine Talmudstelle für rituelles Schächten." Beneath this superscription he put firstly, "Confidential," in order to give the impression of something mysterious, secondly, "Pamphlet for connoisseurs," so as to flatter the noodles who would be caught in his snare. The main sentences run:

"It might be interesting to know that the Talmud itself, although the fact long remained unnoticed, testifies to the Jews' blood-ritual. The Talmudic passage occurs in the treatise Kethubboth, 102b (*infr.*). It is there announced that even a Jew boy, a minor, was KILLED ON THE EVENING BEFORE THE

EASTER FESTIVAL by his brothers or [!] was going to be killed. The Talmud states that people (on the part of the Jewish authorities) did not desire this slaughter, and therefore let the minor grow up with his mother, and not with his brothers, who were avaricious, and wanted at the same time to inherit the boy's property; it was not allowed because the dead father had bequeathed the boy to the mother, and so they wanted in this case to show respect for his last will.—In this affair, logic [!] forces on everyone the conviction, that (1) even a Jew boy, whom his father's last will did not protect, can be slaughtered as an Easter lamb. . . . (2) If Jews sought for [!] Easter lambs even among the minors of their own people, how much more will they ritually [!] slaughter the non-Jews (esteemed low as the beasts?)—The memorable passage runs. . . . according to the Amsterdam edition of the Talmud "Babli" as follows: "מי שמת והניח בו קטן לאמו יורשי האב אומרים יהא גדל אצלנו ואמו אומרת יהא בני גדל אצלי מניחין אותו אצל אמו ולא מניחין אותו אצל ראוי ליורשו. מעשה היה ושהטוהו ערב הפסח." That means: If a person dies and leaves behind a son, not yet of years, for his mother, and the father's heirs (the brothers) say: "Let him become big (grow up) with us, but the mother says: "Let my son become big with me"—he is left with his mother, and he is not left with those entitled to his inheritance: the case comes to pass (it might occur in analogous cases, Cf. Berakhoth 2a), THAT THEY WOULD SLAUGHTER HIM ON THE EVENING BEFORE THE EASTER FESTIVAL (14th Nisan, on 15th is the actual Easter Festival."

This passage in the Talmud had been known to me since 1885; I did not, however, mention it in the first edition (1891) of this book of mine, because I did not think it possible for anyone, who had read even a

single page in the Talmud, to come upon the idea of using these sentences for proof of the accusation that *Christian blood* is employed by Jews for *ritual* purposes. As, however, they had been quoted by Rohling, I give the correct interpretation in the fourth edition (1892). First of all an exact translation of the whole extract.

Mishna xii., 1 (101b): If anyone takes a wife, and she arranges with him that he should rear up her daughter [from a previous marriage] five years, he is under obligation to rear her up for five years. If she marries another man [after being divorced from that one] and arranges with him, that [also] he should nurture her daughter for five years, he is [likewise] under obligation to nurture her five years. Let not the first one say, 'Only if she comes to me, will I rear her up,' but he brings her her maintenance THERE WHERE HER MOTHER IS."

The Gemara, 102^b attaches the following elucidation to the last sentence:—

Rab Hisda says: "This Mishna teaches, the daughter must be with her mother." (QUESTION)—"Whence does it follow that it holds good of a grown-up daughter? Perhaps it holds good of a little daughter, and the Mishna refers to a fact which has once occurred for a doctrinal tradition says: 'If any one has died and leaves a little son to his mother, and the father's heirs say: Let him be brought up with us—and the mother says, my son shall be brought up with me—he is left with his mother, and not with anyone who might inherit from him, for it once happened that he was murdered (shāḥát) on the day*

* Rashi declares: It has namely to be feared (on account of the occurrence mentioned in the doctrinal tradition), that the brothers might murder her (hārág) in order to inherit the tenth of the fortune due to her. But in the case of a grown-up daughter murder (reḥiḥā) is not to be feared; whence one might continue thinking that she might live with the brothers.

before the Easter festival.'" (ANSWER)—"*In that case** it would be said in the Mishna: 'There where SHE is.'† But why does the Mishna say: 'There where THE MOTHER is'? Thence you can infer that the daughter should be with the mother without distinction, whether she is grown up or little."

To understand this it may be remarked: The wife is not the heiress of her husband; altogether women only have the right to inherit in a very limited way, if males entitled to inherit are present. (Cf. *M. Bloch*, "Das mosaisch-talmudische Erbecht," Budapesth, 1890); so the small children (the daughters, and, according to the doctrinal tradition quoted in the question, also the sons) are safe with the mother, but this is not equally the case with the males entitled to inherit.

The reader will ask in wonder: How is it possible to find in Kethubboth 102^b, the ordaining or even merely the permission of the ritual slaughter of Christians? In this sphere everything is possible for R. when he pleases.—Firstly, e.g., he translated "Shāḥát," by "religious, ritual slaughtering." This meaning, however, is only proper to the verb when animals are in question. When human beings, "Shāḥát" stands for the meaning of a violent death, e.g. the word "slew," in Jerem. xxxix., 6, and lii., 10: The King of Babylon slew the sons of Zedekiah, and the chief Jews; Jerem. xli., 7: Ishmael, the son of Nethaniah, slew eighty Israelites; II. Kings x., 7: The inhabitants of Samaria slew 70 of Ahab's descendants; Judges xii., 6; Jephthah's followers killed 42,000 Ephraimites; Cf. also Numbers xiv., 16: "The heathen will say of God, He slew Israel in the wilder-

* Rashi: "If namely there was a distinction to be made between a grown-up and a little daughter."

† Rashi: "A grown-up daughter, where she is, and a little daughter, where she is."

ness," and I Kings xviii., 40; Elijah slew the priests of Baal. With regard to the human sacrifices which were offered up on the part of the idolatrous Israelites, the word *Shāḥát* is twice contemptuously used, Isai. lvii., 5; Hezek. xxiii., 39. It need not be pointed out that in all these passages, and in Genesis xxii, 10, Jewish ritual slaughter cannot be alluded to.—In agreement therewith is the Talmudic use of language, v. "Nedarim," 22a, "Megilla," 7b; "Ḥullin," 56b, *infr.* Of violent death at the hands of the Romans: "Sanhedrin," 110b, and "Pesahim," 69a. In the ritual blood-murder was taught assuredly in oral Midrash on Jerem. ii., 2, it is related that Nebusardan, in the place where Zachariah was killed, killed, "*shāḥát*," the members of the great and the little synedrium, the young priests, the school children; but the Talmud, "Gittin" 57b, says of the occurrence, therefore quite synonymously, '*harág*.' The two verbs are likewise used, "Sukka," 52a, *supr.*

Secondly: The "doctrinal tradition" advanced by Rohling alone closes with the sentence: "For it once happened," etc. These words ("*ma'aseh hajah*"; literally, "fact [or occurrence] has been") are so interpreted by R. that a reader ignorant of Hebrew gets the doubly false impression: that such actions happened repeatedly, and the Talmudic ordinance (the child shall stay with the mother) had the object of preventing religious butcherings from taking place on the day before the Easter festival. In reality, however, the ordinance is not intended to forbid religious slaughtering on the day before the Easter festival, but to assure the lives of young heirs and heiresses. And furthermore it is only a matter of a single event that happened once. The latter follows from the permanent use of the word "*ma'aseh*," Cf. Mishna Sabbath iii., 4; xvi, 7 sq.; xxii., 3; xxiv., 5, etc.; moreover, in the old collection of Jewish law traditions called

"Tosephta," Zuckerman's edition, 273, where the same thing is related, the words are; "ma'ase^h hajā^h b'ehād," "it came to pass with one man, that they killed him on the day before the Easter festival." The phrase "ma'ase^h hajā^h," or the Aramaic (of identical meaning) "hawā obadā," often points to a previous case, which gives occasion for the establishment of a decree of the law. Cf. "Qiddushin," 85^b. fin., and especially "Kethubboth," 60^b. It is stated in the latter passage, in the addendum to the doctrinal tradition brought forward 60^a fin., according to which a suckling woman, whose husband dies, can neither be betrothed or marry before the lapse of 24 months: "If the child dies, the new betrothal or marriage is allowed; if she has weaned it, she must await the expiry of the 24 months. Mar, the son of Rab Ashe, said: 'Even if the child has died, the prohibition holds good, that she may not kill it so as to marry. The fact once happened, that she strangled it.' But that is worth nothing, because that woman was a fool; women, after all, are not wont to strangle their sons."

Thirdly: From the words "the day before the Easter festival"* no inference can be drawn about the *ritual* character of the killing. Far from it. The choice of the day (if altogether there is need to think of anything else than a purely historical assertion) is connected with the circumstance that on this day there was least fear of discovery of the cause of death. Everyone is occupied with the preparations, and no one enters the house of a dead person, unless obliged, because he would then be unclean for seven days, and therefore miss the whole of the festivities, cf. Tosephta "Ahiloth," iii., 9 (Zuckerman, 600).

* The conjecture expressed on the Jewish side in consequence of R.'s "find" (they wanted to deprive the "Antisemites" of a point of attack), that the statement of the time rested on an error in the text, is quite untenable.

According to Talmud "Hullin," 83^a, this day of preparation belonged to the four days on which many entertainments at meals and rejoicings took place.

Fourthly. The reference to the Christians is introduced by R. into the passage in the Talmud by the following audacious conclusion:—"If Jews sought for Easter lambs, even among the minors of their own people, how much more will they ritually slaughter the non-Jews (esteemed low as the beasts)?" But in the whole passage there is no word about Jewish children as Easter lambs. As far as the words, "non-Jews (esteemed low as the beasts)," are concerned, the uncompromisingness of the utterance must be, and is intended to provoke in all, who are not professional experts in the subject, false ideas.

The Austrian Reichsrat Deputy Schneider had this "newly discovered, amazingly important passage from the Talmud" photographed, according to the imprints of Venice, 1526 sq., and Amsterdam, 1644 sq., and made it the subject of inflammatory discourse (v. e.g., *Staatsbürger-Zeitung*, 23 April, 1892, effrontery to say at the sitting of the Reichsrat, 10th November, 1899: "Now there are quite a number of Jews who state that there is no written passage in the Talmud about the use of Christian blood. Well, I have here a photograph, which I have taken personally. . . . So no explaining away is possible. . . . There is no falsification in regard to this passage in the treatise Kethubboth."

Be it observed in conclusion, that the passage in "Kethubboth," 102b, if it really meant what according to Rohling and Schneider it does, would have been deleted by the Christian censorship, or at any rate altered. All the impressions produced in Germany, however (e.g. the Berlin edition of 1862), give exactly the same text as those photographed by Schneider.